

LESSONS
IN
HOLINESS.

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PREFACE.

LESSONS IN HOLINESS is a book designed for the edification and comfort of the confessors of Jesus Christ our Lord, in the blessing of Full Salvation.

John Fletcher, the divinely-anointed advocate and defender of the doctrine of Holiness, of the last century, once wrote to a friend as follows: "I want you to write me what you think of the Life of Faith, and whether you breathe it without interruption; whether you never leave that rich palace, Christ, to return to that dungeon, self; what your feelings are when faith is at its lowest ebb, and when it acts most powerfully. I should be glad, also, if you would answer these questions: What sense have you of the nearness of Christ? What degree of fellowship with the souls nearest your heart? What particular intimations of the will of God, in intricate affairs and material steps? And

whether you can reconcile the Life of Faith with one wrong temper in the heart?" These queries of Mr. Fletcher had been entirely forgotten, until this work was nearly completed; but they form a very fair index of its plan. But it is far removed from pretension as a system of casuistry; and only gives some of the teachings of Grace, Nature, Reason, and Experience, on important points in the inner and outer walk of Purity.

It was judged proper to give some room to a statement of the doctrine of Holiness. This, it is confidently hoped, will make the book useful to seekers of the great blessing, and to those who are beginners in presenting doctrine to others.

A comparatively small treatise has all along been contemplated. This has necessitated considerable condensation of thought; and much land could not be surveyed at all. If anywhere this is a matter of regret, it is in Part Third, which is, no doubt, incomplete. It was especially desirable to insert a section on the doubly-important point of "Aggres-

sion," but at a late day this was found to be quite impracticable.

Lessons in Holiness is not an elucidation of the creed of any sect, as such. Its quotations are much more Biblical than otherwise. Nevertheless, the credit for many of the doctrines and views given, belongs, of necessity, to the penetration as well as the sanctity of others who have walked in the way.

It is not presumed that all the friends of Holiness will accept every thought that is presented. Too many distinct points of precept and experience are given, to command unvarying consent. But in whatever there is not an agreement to agree, let there be an agreement to disagree.

The composition of this work has been performed amid many disadvantages. This has interfered somewhat with the unity of the order pursued.

Many thanks to our "full brother," William R. Mathews, by whose love this publication is made possible. And all glory to our COMMON LORD, by whose grace everything has been performed !

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Lessons in Holiness.

PART I.

THE PLAN OF HOLINESS.

1.—THE TERM.

HOLINESS is wholeness. It is completeness or perfection of quality and quantity. No part is lacking, and no part lacks. Nor does anything foreign to the integrity of the substance either inhere or adhere. It is purity, perfect and entire.

Holiness pertains to life—to responsible life. The term is only secondarily applicable to material things. An apple may be perfect, but we speak of it as good, rather than holy. The altar was holy, but this was simply because it was devoted. The body is holy, only as connected with a holy heart.

Holiness, therefore, belongs to the realm of the spiritual. It is purity, completion, wholeness, perfection of spiritual quality; and is shown in purity, completion, wholeness, perfection of moral action.



2.—GOD IS HOLY.

GOD, the head of all being, is holy. No element of his character is more clearly and emphatically revealed than this. He says he is holy. (Lev. xi. 44.) The angels of his presence declare him to be holy. (Isa. vi. 3.) The prophets of his ordaining say he is holy. (Isa. xxix. 23; Jer. li. 5.) And all the saints of earth, having daily fellowship with him, gratefully acknowledge that he is holy.

Holiness is an attribute of God. It was not made, nor can it cease to be, but is underived and eternal. It lies in the very fountain of the Divine.

Abstractly, we could conceive of a love without holiness, but not holiness without the principle of love; yet, in the character of the Almighty, they are scarcely distinguishable from each other, and not separable. Nor can we march in between holiness and the other moral attributes of God. His works of love, goodness, justice and truth, are modes of holiness, or holiness in motion. We look upward, and behold holiness creating, holiness sustaining and keeping, holiness ruling, holiness leading, holiness filling, holiness blessing and satisfying, the saved sons and daughters of men. "God sitteth upon the throne of his holiness." (Psa. xlvii. 8.) Praises to his name forever!

3.—THE DIVINE CALL TO HOLINESS.

AT the beginning God said: "Let us make man in our image, after our likeness." (Gen. i. 26.) This was done for the purposes of fellowship. He intended to become the head of a great social compact, on earth, with these higher intelligences as members of it; and that they might be so, they were stamped with God-likeness. As sentient beings, intelligent and capable of dominion, man was created in a finite correspondence with the Infinite; but, after all, the most signal resemblance was in spiritual perfections. God was holy; he made man holy. This constituted fitness for membership in the family of earth, and the great society of the universe. The Pure One of heaven and the pure ones below, could meet together on the common basis of purity and spiritual affinity. There was no fear in creation's morning, for perfect love and perfect holiness kept out fear.

But through disobedience, unholiness came into the world, and its great shadow fell as a blight on the God-man community. Fellowship was at an end, and the Garden love-castle was too pure to remain the resting-place of rebellious men. Yet the call to holiness has never been abated, nor the scheme of heart-twining abandoned. God is un-

changed, and therefore he provided a plan of reconstruction in holiness, that we all might be brought to himself. It is not Utopian, but eminently practical. Many believe it is a failure; and many more, professedly disciples, but half believe it, and rest in lassitude or opposition. But, "we which have believed do enter into rest."

The remedy for unholiness is as heaven-high as it is heaven-born. It is the gift of the Son of God. It is the atonement of his precious blood. In him is holiness for all Adam's children—holiness of heart, and then heaven forever!

God has written and published a Book, the object of which is to point out Christ, the sovereign remedy for sin and unholiness, and to induce each and every one to be without sin and holy. In its first general division, he says: "I am the Lord your God; ye shall therefore sanctify yourselves, and *ye shall be holy.*" (Lev. xi. 44; see also xix. 2, and xx. 7.) This was the command to his chosen nation, he giving it in his proper name, as their "Adonai" (Lord), or ruler. To the Israelites, this call was of universal obligation; so much so, that the high priest, in his representative character, was to wear an inscription on his forehead: "*Holiness to the Lord.*" It was enforced in the prophetic division of The Book—not only for all the children of Jacob, but for every place in their lives—in these

very trenchant words: "In that day shall there be upon the bells of the horses"—in the places of travel and commerce—"Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar; yea, every pot in Jerusalem"—all the preparation of their daily food—"shall be holiness unto the Lord of hosts." (Zech. xiv. 20, 21.)

Next, the divine, beneficent arrangement broadens out to reach and include all mankind. For of "Tyre"—a representative of the Gentile nations—it was said: "And her merchandise and her hire shall be, *Holiness to the Lord*; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isa. xxiii. 18.)

Then, in the last general division of the Divine Chart, we have a reiteration of the demand for a universal holiness, in an apostolic address to the general church: "As he which hath called you is holy, so *Be Ye Holy* in all manner of conversation (rather, "all manner of living"); because it is written, Be ye holy, for I am holy." (1 Peter i. 15, 16.) And this: "Follow peace with all men, and *Holiness* (R. Ver., "the sanctification") without which no man shall see the Lord." (Heb. xii. 14.)

Nothing can take the place of holiness. Giant intellect, nor the lack of it; beautiful and symmet-

rical culture, nor the lack of it; great wealth, position or power, nor the lack of them; nor all these together, are sufficient qualification for fellowship with the Lord, or even rightly to dwell with men. Nothing short of holiness answers human designs and human ends. Nothing less will open the great gate of heaven.

Every estimate of the Gospel appears faulty and shabby, that does not unfold from it a universal offer for a universal spiritual renovation, by which, here on earth, all that is impure is cast out, and the very Spirit of Holiness, the Holy Ghost, comes in, to fill everything, to sway everything, and to stay forever!

4.—“*SIN*,” AND “*SINS*.”

SIN is the opposite of holiness—nothing more and nothing less. It is always, in some way, a lack of spiritual soundness. It is an element utterly foreign to the original character and life of man. In its two-fold nature, as internal enmity to God and disobedience to law, sin is the only thing between humanity, on the one side, and God, holiness, and heaven, on the other.

It is necessary to understand this double nature, just mentioned. And, first—

SIN IS PURELY A STATE, A QUALITY.

It is the root, and essence, and substance of spiritual impurity or corruption, or badness of heart. It is the primal cause of transgression, the fountain of all unholy activities; but it must not be confounded with these activities, nor any one of them. In this sense, the apostle uses the word in one of his definitions: "All unrighteousness"—unright-wiseness—"is sin." (1 John v. 17.) And thus, also, in the remarkable passage: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) John the Baptist confined the word strictly to its generic meaning, and not at all to transgression, when, with pointing finger and strong emphasis, he said: "Behold the Lamb of God, which taketh away the sin of the world!" (John i. 29.) And then Paul uses the word, "sin," in precisely the same sense, of elementary antagonism to holiness. He says: "Likewise reckon ye also yourselves to be dead indeed unto sin." (Rom. vi. 11.) Look at other passages in the Gentile apostle's writings, for the same meaning applied to the word here considered. He also calls the quality of unholiness, "the body of sin," "our old man," the "carnal mind," and "an evil heart of unbelief."

Theologians describe it as "sin," "original sin," "depravity," "unrighteousness." Notably, also, it is termed "inbred sin." This is, because it is coëxistent with birth. We receive it, rather than cause it; it is what we are, and not what we become. The old creed well says: "Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam."

As sin exists in us, at the first, without our act, consent, or foresight, we are not chargeable nor charged with it. It is never set down against us, until the means of its eradication are presented, and they are deliberately rejected. And then, rather, we are not charged with sin, but with the act of rejection.

In the second place—

SIN IS AN ACT, A TRANSGRESSION.

It is an overt rebellion against God and his law. It is something done, effected, or permitted, by a responsible agent, and, of necessity, through a movement of the will. Men sin; and they do so because they wish, and will to sin.

A sin is any act for which God blames the actor. It is something that entails guilt, and always implies a penalty, an infliction of punishment.

There is a sense in which mistakes, and the results of infirmities, are sins. Of their relation to

the law it is not here necessary to be very explicit. With the Christian, at least, they are not the bearers of guilt to the soul.

The sin of the heart, as first defined, is the prime cause of every sin that is committed. The inner corruption is the parent of all transgression. It is the force that moves the will. The circumstances and temptations of life, be they within the body, or beyond it, are but the occasions of rebellious movement; "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv. 19.)

In the Scriptures, the term "sin," in the singular number, agrees with the first definition, of an unholy quality, unless, from the connection in which it is found, it necessarily refers to an act, a single transgression. But the plural term, "sins," always refers to acts alone. And on a proper understanding of the different uses of these terms, will frequently depend a clear perception of inspired truth.

The atonement for our sins, and all their terrible guilt, is precisely the same as for sin, unholiness. The blood of Jesus is intended to cover them all, is amply sufficient, and nothing else is offered for the purpose. Let no one look one step beyond it!

But the modes of ridding the soul of "sin" and "sins" are different. The first is by a divine act of cleansing, while the latter is by an equally divine

act of forgiveness. Both are equally necessary, but they are not identical. Yet we do not forget, that with forgiveness there is what the Scriptures term the "washing of regeneration," by which the pollution of a life of sin is cleansed away.

5.—PRIMARY SALVATION—CONVERSION.

CONVERSION is the gateway to our spiritual inheritance. The child, without the responsibility of moral action, is already a subject of grace; as Jesus saith: "Of such is the kingdom of heaven." (Matt. xix. 14.) But men and women have sinned, and each one must come to the Lord through the appointed door; for to them Jesus saith: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.)

PREPARATORY CONDITIONS.

1. *Conviction.* This is an act of God. It is an impartation of light and knowledge, concerning sin, guilt, and punishment. It usually deals more with sin as an act than a state. Conviction is an approach to the intellect; but it is also much more

and deeper than this. As it is the work of the Holy Spirit, it is a spiritual work, and is often a deep and stinging impression on the guilty soul.

2. *Repentance.* This follows conviction, and is a human act, in answer to the divine illumination. It is a deep sorrow for sins committed, and a genuine forsaking of sinful practices. Confession is a phase as well as an outgrowth of repentance. The Scriptural call is: "Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts iii. 19.) No one has divine authority to neglect the ancient doctrine of repentance, and no one can truly repent without divine assistance. And, thank God! such assistance is promised to the sincere soul.

3. *Faith.* Repentance properly culminates in faith. Indeed, it may sometimes be a little difficult to discern where one ends and the other begins. As repentance is a turning away from sin, so faith is a turning to the Lord, for forgiveness and salvation. The two are brought together thus, by the pen of inspiration: "Repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 21.) Faith is far beyond mere belief. It is an utter forsaking of self-help or self-salvation, and an utter casting of the soul on Jesus. It is an act of committal, trust, to him who has invited all men unto himself. But faith itself is crowned by belief—a

belief that Christ both receives and forgives the sinner. "For by grace are ye saved, through faith." (Eph. ii. 8.)

THE FORGIVENESS OF SINS.

Forgiveness is the first real element in the conversion of the soul. It is an act of sovereignty, conditioned on faith in the atonement.

Let us look a moment. The Lord forgives. The Psalmist says that he "forgiveth all thine iniquities." (Psa. ciii. 3.) The loved disciple renders it thus: "If we confess our sins, he is faithful and just to forgive us our sins." (1 John i. 9.) That is, he actually forgives. There is nothing mythical about it. A new fact in the soul's history has taken place, and all its sins are removed, as well as all their guilt, whether they be thoughts, words, deeds, or duties neglected. There is no half-way work about the matter. To repent of one sin only, if this were possible, would not bring the forgiveness of that sin, nor of any other; but a perfect repentance of every sin, either known or forgotten, followed by a simple act of faith, brings the most complete forgiveness imaginable. Praise God for it!

We have sometimes been grieved at the inexact expressions of holiness people, which give a slight coloring to the charge, that they contemplate the completion of forgiveness, or the forgiveness of

some sins that remained after conversion, in entire sanctification. But no one with a proper understanding of the Scriptures will teach anything like this. Nor have we ever known such a doctrine to be seriously taught. "Our God," says the prophet, "will abundantly pardon." (Isa. lv. 7.)

And what a blessing! A great burden is lifted from the soul. He who was a sinner, is now innocent—as innocent as the new-born babe. He who was guilty before the transgressed Law, is now justified fully, and set free.

ADOPTION.

Immediately with justification, or forgiveness, a second fact in the work of conversion is recorded. This is adoption. He who was an enemy of God, becomes his friend; and he also immediately discovers, what he had before found it difficult really to apprehend, that God is his friend. He who was a stranger and a foreigner, is now naturalized; and becomes a "fellow-citizen with the saints and of the household of God." (Eph. ii. 19.) He is adopted into the family of heaven, and has a new name—even that of the Father—stamped on his forehead. (Rev. xiv. 1.) He whose promised inheritance was a dwelling-place "with everlasting burnings" (Isa. xxxiii. 14), suddenly finds himself an heir to a vast estate. "If children, then heirs; heirs of God, and

joint heirs with Christ" (Rom. viii. 17), "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (1 Peter i. 4.) Alleluia !

To be more explicit : adoption is purely a legal act. It is a transfer of guardianship and fatherly title. They who, as our Lord says, "are of your father, the devil" (John viii. 44), become, in law, the children of God, so that our Lord says of them : "One is your Father, which is in heaven." (Matt. xxiii. 9.)

THE NEW BIRTH.

But to adopt a "hoodlum" into a good family would not make him a true child of that family. Not by any means. And exactly similar would be the case, were God simply to adopt a child of sin into the family of heaven. Therefore, with the new legal relation, he gives us an active principle of grace—a new spiritual life—called regeneration, or the new birth. We are born of God. At the very moment the papers of adoption are signed on both sides, sealed, and passed, by which we enter into the house of God as his child, we are made such in very deed—"being born again ; not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (1 Peter i. 23.) Paul says : "God hath sent forth the Spirit of his

Son"—the very spirit of sonship—"into your hearts, crying, Abba, Father!" (Gal. iv. 6.) That is, the God-life, or God-nature, is breathed into us, and we become a "new creature." We have what among men is termed a "blood-relationship;" God is our real and proper father (Father), by a spiritually generative act; and we are possessed of exactly the same feeling or consciousness, the same spirit (Spirit), toward the Father, in our degree, that possesses the Eternal Son, so that we naturally and spontaneously exclaim: "Abba, Father!" How beautiful, how grand, to him who first enjoys it! How blessed, whenever it is enjoyed!

The "Spirit of adoption" is the Witness of adoption. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)

It should be plainly noticed, that the new birth is perfect. It could not well be otherwise, if it exists at all. It was not; it now is. It is a clearly accomplished thing. It is the culminating fact in a real conversion; but it is the very first grade of a real religious life, and as such, is precisely what it purports to be—nothing more, and nothing less. It does not claim or imply the eradication of the "old man," but the birth of the new. It does not claim or imply the maturity of the new man, but simply his advent and existence. The true doctrine of ho-

liness is often met by what its enemies consider to be a crushing statement: "God never does a half-work; he always does a perfect work." This is not true, in either nature or grace. Every half-grown ear of corn, and every immature Christian, is a clear refutation of the argument. But in its intended application to regeneration, we fully accept it. No one is partially born of the Spirit, but is perfectly regenerated, or not at all.

Regeneration implies that every variety of the fruit of the Holy Spirit is implanted. What these are, we find recorded, as follows: "The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith (fidelity), Meekness, Temperance: against such there is no law." (Gal. v.) And further: "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. i. 7.) What more in number and kind can imagination picture, as belonging to the child of God? Nothing, absolutely nothing, either in earth or heaven. He has every spiritual sense and appetite that is desirable. Moreover, the spiritual fruit of the regenerate, although existing in connection with the "carnal mind," and manifestly immature, is, nevertheless, perfect, whole, or complete in its kind. It is unmixed with the existing carnality. It is holy. It is holy in the sense that it cannot be more so. Nor will any one for a

moment doubt or question this, when he remembers that the "born-again grace" is an emanation of the Divine Life.

Forgiveness is a judicial act. It is done for us. The merit of the Savior's death is accepted instead of the transgressor's punishment. But regeneration is done in us. In point of order, it doubtless follows forgiveness; but there is no intervening time. He who is forgiven is also regenerated. And by regeneration, forgiveness is retained and its fruits made secure. Living and active grace is imparted to the soul.

Many professors of Christianity believe that they can do almost anything not glaringly sinful, and still be the children of God. Some of them think the ordinary professor may sin, and that it is only "holiness people" who are held to a strict accountability of life. These are serious mistakes. To sin is to disobey God; and disobedience has no promise but condemnation and wrath. No Scripture is one whit plainer and more forceful than this: "He that committeth sin is of the devil." And this: "Who-soever is born of God doth not commit sin." (1 John iii. 8, 9.)

Such, then, is the two-fold work—the outer and inner—that comprises conversion. Is it not grand and wonderful? Is it not a high state, and a high estate? Most certainly. No wonder that Heaven's

battlements are standing-places for rejoicing angels, when erring men turn to their God and live. Let His Name be magnified forever!

VI.—INITIAL CLEANSING.

BUT is there no sanctification or cleansing in conversion? Certainly there is. The Word of God clearly reveals it, although it does not dwell at length on the subject.

Take what is said concerning the Corinthians. They did not receive the highest praise, for they were "carnal." (1 Cor. iii. 1.) Yet they were "babes in Christ;" that is, converted, regenerated. And in the same epistle, Paul says of them: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) This is clearly to the point. It cannot refer merely to a very few in the body, who may have remained faithful to God, and gone on to perfection; but is a general remark, and as such is necessarily applicable to all the "babes in Christ" in Corinth.

In exhorting the Israelites to turn from their sins and the mere forms of outward worship to God,

the son of Amoz says: "Wash you, make you clean; put away the evil of your doing from before your eyes." (Isa. i. 16.) It was not a cessation from sinning and forgiveness only that were required; nor was final sanctification in order; but the "evil of their doing" must be put away.

This initial sanctification is called the "washing of regeneration," as distinct from, and antecedent to, the "renewing of the Holy Ghost." (Titus iii. 5.) Indeed, the very nature of a "renewing" and of "regeneration" is such as to indicate that it cannot be a "washing." The "washing of regeneration," therefore, is not regeneration, but something of the nature of sanctification that accompanies it.

1. The washing away of guilt, at conversion, may not improperly be termed a sanctification. It is easy to see a difference between sins and guilt, the latter being a result of the former. The forgiveness of sins is an act performed wholly in the mind of God; but the cleansing of guilt is done wholly in the sinner's heart, and, of course, at the moment of conversion. It is true that Ananias said to Saul of Tarsus: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) But every student of language knows that, by a figure of speech, it is not uncommon to put one part of a thing for another.

2. But further: As the child grows up in sin,

he grows hard, and yet harder, in heart. First wrongs are, comparatively, light; many of those that follow are worse, and at last may include every crime in the calendar. The hardened sinner is described in the first chapter of the epistle to the Romans. Another passage, with perspicuous brevity, portrays this hardness: "Having their conscience seared with a hot iron." (1 Tim. iv. 2.) This hardness, like guilt, is a direct result of committing sins. Indeed, it would probably be both religiously and philosophically correct to identify guilt and hardness of heart as the same. But however this may be, it is an impurity, and is washed away entirely in conversion.

We behold, then, the child of God. He is one who, by a divine act, is forgiven, and is no more charged with sins committed than is a child in years. He is one who, by an equally divine work, is brought back to the freedom from taint of conscience and hardness of heart of such a child. The removal of guilt and hardness is a cleansing, wrought by the all-powerful blood of Jesus. It is a sanctification—initial sanctification, if you please. It is not entire sanctification, or the "blessing of holiness," but is always preliminary and preparatory thereto. The pollution, the accrued depravity, of a life of sin, is all washed away, leaving the heart as pure as that of an irresponsible child.

It is not within the present plan fully to define the spiritual condition of childhood; but it is relevant to compare the innocency and cleansing of the converted adult with the child-state, because Jesus has said that we are to "become as little children" (Matt. xviii. 3); and he also said, very plainly and unequivocally, that these were of "the kingdom of God." (Mark x. 14.)

Such, then, is the light on this subject that is received from the Scriptures. And experience, in substance, agrees thereto. The little child shows the seed of pride and anger; and the adult, who is a child of God, sometimes feels the same. The one is innocent, although unconscious of its relation to God; while the other is also free from guilt, and is conscious of the beneficent fact. The first has a loving, teachable, tender heart—one never hardened by responsible disobedience; and the last has an equally loving, teachable, tender heart—one "hardened through the deceitfulness of sin," but now washed into suppleness by the blood of Jesus.

It has long been customary to assert, that the converted are partially sanctified. But if so, the honest inquirer says: Why is not the work all done at once? And, again: How great, or small, is the work that is actually done? Is it one-fourth, or one-half, or three-fourths, of what there is to be accomplished? Now, we do not know how either

of these questions can be satisfactorily answered, unless the doctrine, as stated above, is admitted. Especially, the degree of primary sanctification is otherwise left without adjustment, on a kind of sliding-scale, or inclined plane, so that the teacher of a gradual sanctification has an improper advantage over the teacher of instantaneous sanctification. But what we conceive to be the true view, meets the queries of the supposed honest inquirer. It is particularly complete as to the degree of the first sanctification. Admitted, that there are two works, both sanctifying in their nature, and a line of division between them is neither unnatural nor unknown, but natural, and easy to be discovered. Thus it simply accords with common-sense, that primary sanctification is the cleansing of the heart from acquired depravity, while subsequent and entire sanctification is the cleansing of the heart from inbred and original depravity.

It is a philosophical absurdity to consider sin, as a state, to be divisible. It is a principle, a quality, and therefore incapable of division. There is not a single text, statement, or argument, in the whole Bible, that shows the divisibility of original sin. Especially, in the writings of Paul, where the doctrine of sin is largely considered, we learn nothing of such divisibility. Not a hint can be traced, of cutting into pieces "our old man," or the "body of

sin;" nor that it is one of the fragments remaining after some previous division. This splinters and shivers to atoms that stereotyped form of prayer: "Cleanse from me the least and last remains of sin and the carnal mind." What the Christian requires to be cleansed or washed from his heart, is simply "sin," or, "the carnal mind." These facts present a new argument in favor of the division of sanctification into two sections, to be accomplished at different times; not, indeed, by dividing original sin, but by separating acquired pollution from it, and cleansing it first. Inbred and acquired depravity may readily be considered as, in some proper sense, two different qualities, and therefore capable of division, and of being cleansed from the moral nature at different epochs in our experience.

VII.—THE DISCOVERY OF INBRED SIN.

CONVERSION is the Red-Sea crossing of the soul. Lo! Egypt, with its slavery, and "labor for that which satisfieth not," is left behind. The pressing foe is drowned; while the spray from the high water-walls baptizes the new traveler into the life of love and salvation!

But on the shore there appears a dark and unknown Wilderness; and one is led to inquire: "Must the convert pause? must he fear?" No; there is nothing to fear. The whole way before him is traced by the courier-cloud and fire of Jehovah's presence. There are dangers and deaths on either side, but following the Messenger closely, all is secure. The child of God walks in the very safety of heaven. Not a single backsliding is necessary to the end. "They shall never perish," says our Savior, "neither shall any man pluck them out of my hand." (John x. 28.)

But sooner or later the traveler approaches Sinai. This is inevitable. He pauses, and stands face to face with THE LAW. He hears the thunders roll and sees the lightnings play, and is expected to welcome the blast and the shaft that uncover his inmost soul. Sooner or later, we say. Vary as the circumstances and methods may, the Holy Spirit, in his sovereign capacity, convicts the child of grace of a hitherto unknown disorder of his heart, of the need of further cleansing, and a holiness complete.

Many, at conversion, receive a powerful blessing. The "oil of gladness" drops plentifully on their heads, the atmosphere is fragrant with heavenly breezes, and they riot in the mirth and praises of Zion. No knowledge of the "carnal mind" is

vouchsafed to them. If they have ever heard of the blessing of holiness, it is beyond their present capacity, because of joyful emotions. For the time being they are perfectly satisfied. If in the company of the sanctified, they enjoy it, and may be led to suppose their own hearts are perfectly pure. Thus perhaps hours, days, or weeks pass away, and nothing serious mars the beauty of the new life of salvation so auspiciously begun. Then all at once they are let down from cloud-land into the world of common affairs, and common feelings, and common trials. Not by backslidings; but the jostlings of life unsettle the heart, and give a surprisal in the form of some selfish and unholy longing, some doubt or fear, some undercurrent of depravity, that answers to the call of the outer circumstance and temptation. As before intimated, they need not lose one spark of grace under this experience, but it is their privilege to grow strong in the fire. Thus the Lord permits a sight of the "old man," and a manifestation of his power. This is done to teach his loved ones the necessity of cleansing and full salvation.

There are those who feel the presence of carnality within five minutes of justification. The joy of salvation and the pang of corruption come in nearly abreast. They are converted, and know it, but immediately are not fully satisfied with their experience.

Some are taught beforehand, and expect ere long to feel the stirrings of sin in the heart; but others are astonished and grieved, as well as pained, at its poisonous presence. The latter are probably without previous religious instruction at the time of conversion; or were then without any knowledge concerning original sin and the second work of salvation; or had been, mistakenly, promised entire sanctification in the first work. Such, at the juncture of discovery, are liable to cast away their confidence, "which hath great recompense of reward," and fall into unbelief and actual sin. Many a spiritual craft is thus stranded before its voyage is fairly begun. But others press forward in the voyage against the undertow of carnality, and arrive safely in the haven of purity and perfect love.

The means of discovery of the carnal mind are various. One is, the faithful reading of the Scriptures. Another, the definite testimony of those who are sanctified concerning the second work in their hearts. Another, the direct teaching and preaching of the friends of holiness. Another, careful waitings before the Lord, for the purpose of learning his mind and will. Another, some providential crossing or disappointment, that awakens the slumbering element of depravity. Discovery is especially liable to come through the inroads of what is termed "the easily besetting sin." But it may be

by means of some habit, appetite, or lust, whose dominance has been less frequent. Thus the truth is manifested in the mind and consciousness. The Spirit is master of the situation, and is to be trusted confidently to convict the believer in his own time, and by appliances that please himself.

But we see plainly the necessity of a ministry and discipleship imbued with sound doctrine. The convert looks up to these for instruction. If this be incorrect, it is possible that the soul will be led down to death. Too often such is really the case. At the least, it will very likely result in a life of ups and downs, "crooked paths," backslidings and repentings, that are fearful to experience or behold. It is a tremendous responsibility to deal with souls; but many regard it lightly, and industriously divert them from the truth. In many cases, those with whom the Spirit is dealing, and who express a longing for deliverance from their own hot-bed of unrighteousness, are blandly told by their leaders: "You are all right; go on, go on!" As though the revealings of the heart by the blessed Holy Ghost may be tampered with or ignored!

But many who are converted in holiness meetings, or under the labors of the sanctified, soon find the pearl of perfect love. The atmosphere is fragrant with instruction. Yet even here is danger. Holiness laborers are liable to think that it is not

right to expect their converts will immediately receive the blessing of a clean heart, no matter how good and how resolute the instruction. And some of these persons, though they seek, have been deceived in the result, thinking they were entirely saved when they were not. But others are not deceived. Then let the instruction and the sifting be done, and the work of immediate cleansing go on. Many may and ought to be sanctified in the very meeting in which they are converted.

The case of Grace Paddy, as related in the *Journal of John Wesley*, is regarded by some as remarkable. She was perfected in love within twelve hours of conversion. There are many instances equally striking, though lacking in so permanent a record, in the present holiness movement.

We are reliably informed of the case of a lady—a backslider—who was reclaimed in a meeting for the promotion of holiness. She came out so clearly, says our informant, that “she was made happy, and shouted.” In about ten minutes she was observed standing alone, in a deep study. Bro. Oscar Krouser—who afterward went on the Pauline missionary work to South America—approached her, and asked her what was her trouble. She said: “I was converted formerly, and backslid; now I want to be sanctified, that I may be established.” She was immediately sanctified, and continued faithful.

VIII.—MISTAKEN BLESSINGS.

THE seeker of full salvation should first be clear in conversion. If he is not, he may be blessed, but not with the blessing sought. In other words, to pray for sanctification and then receive something, is not necessarily to receive sanctification. We will get what we are fitted to receive, or what our faith really grasps. Many are lamentably deficient in justification, and mistake a renewal in the first blessing for the second. It is a thousand times better to get reclaimed in this way than not at all; but if initial salvation is presumed to be perfect salvation then the subsequent uprisings of carnality—that necessarily will be felt—may cause doubt and perplexity, which are serious if not disastrous in their results. Oh, for clear light, and a revival everywhere in the blessing of forgiveness! We need line upon line and precept upon precept on an un-sinful life, as well as a sinless heart—on “entire justification,” as well as “entire sanctification.” If the professors of religion generally were possessors of religion—soundly converted, and not at all backslidden—there would be less fault-finding and mightier victories in holiness. Be sure of regeneration, and then go in heartily for full sanctification.

IX.—ERRONEOUS EFFORTS.

OF course, in holiness, as in other worthy things, false methods of obtaining it are often taught. At this point it will be proper to introduce a number of them, as a warning to the seeker. "A word to the wise is sufficient."

COVERING DEPRAVITY WITH THE SPIRIT.

Teachers of this way expatiate on the beauty and power of the baptism of the Spirit, and slightly, if ever, refer to the work of the Christian which necessarily precedes the baptism. Nothing in the way of entire sanctification will naturally result from following such pernicious leading; although the seeker, in the desperation of his struggle, may possibly find his way out of the labyrinth, by the aid of his great Intercessor. God can never be induced to put "the anointing that abideth" on top of an impure heart. It is impossible to cover up the sickness and deformity of sin with so beautiful a coloring, to whiten the sepulchre of bones and make it clean and full of life, or in any way to kill "our old man" by clothing him with the unspotted righteousness of Christ. "Shall we

continue in sin, that grace may abound?" Nay, verily; "God forbid!"

DEPRAVITY IN LAYERS.

The next error to be considered is intimately connected with that just mentioned, and, in fact, grows out of it. It is this: Depravity in the soul lies in layers or stratas, one under another, and no one can tell how many of these there are, nor when the last one may be washed away. The Spirit falls, on due preparation of the believer, it is said satisfactorily, and all known depravity is destroyed. The believers of this theory do not assume a strict rendering of the word, "the blood of Jesus Christ his Son cleanseth us from all sin," but talk confidently of being "saved up to consciousness." Of course, new searchings are liable to bring more sin into the daylight, and new temptation may, at any time, wake up in the heart a slumbering tiger, and set it to prowling around for the saint's destruction. If we look closely, this doctrine involves no more than a respectable justification, followed by a respectable growth in grace. It is an opiate, slyly prepared by the devil, for the especial accommodation of those who once thought themselves Christians, and were not; then were justified, and called it "the higher Christian life;" but now, feeling depravity stir in their hearts occasionally—which is soon overcome—

they desire to think of themselves, and to have others think of them, as being as high in grace and holiness as possible. We know of no scripture to substantiate this theory, and we know of a better experience than it indicates.

SANCTIFICATION IN SPOTS.

This is a favorite thought with many. It may be stated in the following way: Hatred, pride, lust, or any form of inbred depravity, is felt by the regenerate, say, as a "besetting sin." Without paying any special attention to the eradication of evil as a universal principle of enmity against righteousness, an effort is made to overcome or destroy this form of sin now so troublesome. By prayer and faith, something good in the way of power to overcome is often accomplished. It is then supposed that this is a degree of sanctification, but it is not. It is valuable on the line of growth in regeneration, and nothing more. As an effort at sanctification, it is nothing but a repression. It is bandaging the "old man," tightly, while there is nothing in the nature of cleansing or extinction accomplished. In some other form, corruption will soon manifest itself, and when the effort is made to bandage it at the new point, it will probably break out again at the former one. Sin is then as full of life as ever. No, no! it may be disarmed "in spots," but can

never be destroyed a piece at a time. If pride is cleansed away, so is depravity in every conceivable form. If pride remains, then the whole "body of sin" remains. The principle already advanced in these pages—indisputable in philosophy—that sin is a simple quality, and therefore inseparable, explodes the whole fabric of a one-sided sanctification.

GRADUALISM.

Some teach that entire sanctification is a gradual work only, being instantaneous in nothing except cessation at the point of accomplishment. Others teach that it is both gradual and instantaneous—as though the Lord had more than one way of saving men! By this theory the first degree of the work is gradual, but the last portion instantaneous, and the instantaneous may begin in the middle, or almost anywhere else. And yet others teach—quite correctly—that like conversion, it is always and altogether wrought in a moment. No examples of the blessing, received by the two first methods, are known to exist; but by the last, there are many—they are numbered by the thousand. The special holiness work dies out in the hands of the teachers of gradualism; but it thrives under the efforts of those who know of nothing but instantaneous sanctification. Gradualism is a kind of let-it-alone theory, and is therefore pleasing to the natural man;

but instantaneous sanctification is fraught with such mischief to sin, that those under deep conviction are hungry for immediate relief. The error here cited lies in confounding two sets of texts and biblical figures, that are applicable to two totally different necessities and purposes. These are, such as speak of growth and such as speak of cleansing. The true doctrine of growth is very well stated in the following "Article of Faith": "We believe in growth in grace. (2 Peter iii. 18.) It is not a change in quality, but in quantity; we grow by addition only. It is unscriptural to teach growth as a substitute for cleansing. We grow in holiness, but never grow into it. Entire sanctification is God's preparation of the heart for the growth or development of all the fruit and graces of the Holy Spirit (Eph. iv. 12-16); and in that state we are taught to add to our faith virtue (courage, or fortitude), knowledge, temperance (self-control), patience, godliness, brotherly kindness, love. (2 Peter i. 4-11.)"

DEATH NO SANCTIFIER.

Many are looking for sanctification at death, or just before it. Carnality plagues them, and often embitters and sickens life; but this, they are told, is "the Christian's warfare;" they must only expect grace to bear it. So they are effectually hindered from applying to the blood of Jesus for an immedi-

ate and radical cure. We advise all such persons to search the Scriptures for themselves ; and as they read, let them throw away all prejudices, and the truth of a present salvation must dawn on their minds. But let us concede what is due to those who hold the above false theory. They are not to be understood as believing that death has the least cleansing power. They only believe that about or at the time of death, the Lord will finish their salvation, and take away their sin. A few of them, however, may not be entirely rid of the mistake, that in some way the body is accountable for sin, or sin inheres in it ; and that to be clear of sin, it is altogether necessary to "shuffle off this mortal coil." Another point is also to be guarded. The regenerate are admittedly the heirs of heaven, and if not sanctified until the last moment, they will be then, or will lose regeneration, and be lost. Just how the precious blood may be applied at that time, is the question. But we have the promise. If there is no opportunity to exercise specific faith at death, one must at least have lived up to present light, or there is no justification and title to heaven ; when the Lord will entirely sanctify the departing soul on the faith already exercised. There is no more mystery here than in the case of the final sanctification of the infant that passes from earth to glory. But there is no excuse for delay in seeking holiness,

when light for it is fully come. Delay is then condemnation and wrath. The promise is not made for death, though fitted to it. It is a present one, for present use. For sanctification, as for justification, we read: "To-day, if ye will hear his voice, harden not your hearts!" (Heb. iii. 15.)

THE ZINZENDORF HERESY.

Zinzendorf was a German "count," and stood at the head of the Moravian Church. John Wesley was converted or sanctified, in England, through their instrumentality. Zinzendorf held to several false doctrines, with others that were true; but among holiness people the term "Zinzendorffian" properly belongs to such only as accept his error concerning holiness. In 1741, Mr. Wesley held a conversation with him, in Latin, on this subject. The matter will be sufficiently understood by quoting from a translation of it, as it is found in the American edition of Wesley's Journal, as follows: W. "What? Does not a believer, while he increases in love, increase equally in holiness?" Z. "By no means. The moment he is justified, he is sanctified wholly. From that time, even until death, he is neither more nor less holy." W. "Is not, then, a father in Christ more holy than a newborn babe?" Z. "No; entire sanctification and justification are in the same instant; and neither is

increased nor diminished." Of course, the grand error lies in the clause: "Entire sanctification and justification are in the same instant." This doctrine is now promulgated by many false Methodists, as well as others. We have known one of these teachers to use it in making a deliberate effort to subvert one under conviction for holiness—one who well knew its untruth by the felt presence of the carnal mind. There are a few isolated texts that at first seem to teach the heresy of Zinzendorf, as against the scope and meaning of a large portion of the Bible. The former are such as refer to salvation as a whole, rather than in parts, or grades, as do the latter. The former can be explained by the latter, but the latter cannot be by the former. We will give an example or two of the former—of those that might seem to teach full salvation, or entire sanctification, where there is any salvation at all. Take this: "The wicked flee when no man pursueth, but the righteous are bold as a lion." (Prov. xxviii. 1.) That is, when fully righteous, they "are bold as a lion;" for we have all seen those who were evidently righteous, and yet lacked much in boldness. Again, take this: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. v. 17.) That is, when fully in Christ, "all things are become new." If this is not what

the apostle means it were strange, for in his first letter to this people—as noticed on the twenty-sixth page of the present volume—we find him writing of “babes in Christ,” who were also “carnal.” (1 Cor. iii. 1-3.) Besides, it is quite possible that in the verse preceding the one under consideration (2 Cor. v. 16), he epitomizes the two stages of experience. In the first he had “known Christ after the flesh,” (Conybeare and Howson translate it, “Once my view of Christ was carnal,”) but now, he neither knew Christ nor anybody else “after the flesh,” (or “carnally.”) Then he adds, “Therefore”—meaning, it would seem, because now fully sanctified—“old things are passed away,” and “all things are become new.”

X.—SELF-SANCTIFICATION.

WHAT is now the exact position of the inquirer after the way of holiness? We have just been looking at some erroneous views, that were calculated to impede his progress, if listened to. We are now ready to advance with him once more from the thirty-sixth and thirty-seventh pages. He is fully justified, fully regenerated, and fully cleansed

from the pollution of all his past life. He is convicted of the presence of inborn pollution, and has begun to loathe it, and desires to have it cleansed from his heart. He is also supposed to have a fair knowledge of the fact, that there is plenty of power in the blood of Jesus to wash this last and remaining defilement away, and make his spiritual nature pure, and fill it with the Holy Spirit.

But how is this work to be accomplished? Without some special guidance he may sink back in dismay, or stumble along in ignorance, and make no headway toward holiness. He must take advantage of the present grace, lest he be "hardened through the deceitfulness of sin," and fall away and be lost.

The last work done in the case was divine; it was that of conviction. The next work is human; it is that of self-sanctification. Stepping into this doorway, the seeker has only to look up, and behold! the lintel is blood-besprinkled, and Christ, at once, becomes his Sanctification and his perfect Savior.

It will be proper, at the onset, to dispose of an objection to the active human element in sanctification. Using the term "consecration" (improperly) for the whole of this work, a writer says: "It is all law—a snare of the devil. It has been the Methodist pollution for years, and has stained all the records." And again: "They are under the

law, who teach consecration before sanctification"—that is, before sanctification by the Spirit—"and as a means. They may have begun in the Spirit, but are like the Galatians, trying to patch out the new cloth with an old piece of Judaism." But let us see. All profess to abhor sanctification by the merit of works. We do not earn salvation, nor any degree of it. But the mere fact of a condition to the offer of entire sanctification does not vitiate the fact that it is purely a gift. It is a gift, wholly so, if we must prepare for its reception, as truly as if we were to have it impressed on our hearts without a shade of preparation. A dollar is no less a real and complete charity when the recipient holds out his hand for it, than when it is placed on his table without a solitary look or motion on his part.

Let us now turn to the divinely-appointed order of human sanctification. There is room only to give it a brief survey.

1. The Scriptural basis of the human part taken in the great work is presented in the following words :

"I am the Lord your God; YE SHALL THEREFORE SANCTIFY YOURSELVES; and ye shall be holy." (Lev. xi. 44.)

Self-sanctification is a double work. In the first place, it is crucifixion, or death to sin; and in the next place, it is committal or consecration to God.

2. The Scriptural basis of the separation from sin is found in various parts of the sacred writings, and especially in the following :

"Having, therefore, these promises, dearly beloved, LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, perfecting holiness in the fear of God." (2 Cor. vii. 1.)

3. The Scriptural basis of consecration is found, especially in the following :

"I beseech you, therefore, brethren, by the mercies of God, that YE PRESENT YOUR BODIES, A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, which is your reasonable service." (Rom. xii. 1.)

4. These two branches of our personal sanctification are brought together, in their natural and relative order, in these words :

"Likewise, RECKON YE ALSO YOURSELVES to be DEAD INDEED UNTO SIN, but ALIVE UNTO GOD, through Jesus Christ our Lord." (Rom. vi. 11.)

We say, this is their natural and relative order. First, there is the act of separation from sin, in purpose and in prospect; and then the living powers, and prospects, are handed over to the keeping and employment of the Holy One. The seeker may be wholly uninstructed in technical order, and therefore jumble things in his efforts; yet his progress is, presumably, on this line only. There may be cases where it appears to be made in a different way;

but we incline to think that in every case the last thing the seeker has to do, by way of giving up, is not separation, but devotement. In cases where self-sanctification is condensed to a single act, there is both a turning from sin and a turning to the Lord. And whatever the seeker of holiness may or may not know about order, the teacher of holiness should know all about it.

Now note the line of separation between crucifixion or death, and devotement or consecration:

All that God has not made, and therefore cannot use—the sinful—must be put away or destroyed.

All that God has made, and therefore can use—the natural and the supernatural—must be given up to him forever.

THE DEATH TO SIN.

Inbred sin does not belong to God. He did not create it; he cannot use or fellowship it; therefore, it cannot be consecrated to him, for he will not take it. Much is said of putting "all on the altar;" but sin cannot be put there. Sin is unholiness, and cannot become holiness; but "whatsoever toucheth the altar shall be holy." (Exod. xxix. 37.)

He who thinks it a light or trivial thing to give up inward sin, has reckoned without his host. It is a real death. It is not a mere removal, but a separation of a part of ourselves from ourselves. Sin

is ingrain as well as inborn, and the process of separation is therefore painful—a crucifixion. The deepest integrity of the soul is involved in it.

There have been great efforts made to induce the Lord to lower the standard of the believer's personal sanctification, but without avail. He never accommodates himself to anything but the most cheerful, sought-after, and complete yielding up of the life of "the old man," that it may be destroyed. Alas! that many go "away sorrowful," because of their "great possessions," and fall into condemnation.

Two apostles have used the skill of inspiration in epitomizing the forms of carnality to which the already regenerated soul must die. One of these holy men calls them: "The lust of the flesh, and the lust of the eyes, and the pride of life." (1 John ii. 16.) The other exhausts the analysis in these words: "All filthiness of the flesh and spirit." (2 Cor. vii. 1.) Whatever belongs to either of these branches, the "filthiness of the flesh" and the "filthiness of the spirit," must be consigned to the realm of death.

To die to sin, it is necessary to follow the light of conviction. It must be given up at precisely those points where it appears, for at each of these the Lord has a controversy with the soul. Very generally, the seeker is held to a series of tests, or questions, presented by the Spirit, to which appropriate answer is not optional. These questions relate not

only to sin proper, but to its development in the habits, customs, fashions, appetites, and passions of life. All, the merely doubtful and the unknown, is necessarily submitted—given up—to the purifying blood of Jesus.

CONSECRATION.

The term "consecration" has many times been loosely drawn to cover both crucifixion to sin and devotement to God. This is a mistake; it only has reference to the latter. To consecrate is to make an offering, to come with the hands full, to present something acceptable, as when Aaron put his hands on the "ram of consecration." (Exod. xxix. 19, 22.) "The word consecration," says Adam Clarke, "signifies the filling up, or filling the hands—some part of the sacrifice being put into the hands of such persons" as came to the altar, "denoting thereby that they had now a right to offer sacrifices and oblations to God."

Consecration is an unmixed movement of love. It is the creature of this affection only. Neither hatred nor fear is capable of such holy action. On this account, its natural place is immediately following the death-reckoning to sin. (Rom. vi. 11.)

The consecration that is necessary to receive the blessing of holiness lies in the three following directions :

1. *The devotion of the natural powers.* This includes the mind, and all its powers and development. It includes the natural affections; the temper, which is the power to love and hate; the love of life, and the ordinary enjoyment of the beautiful; the love of race, nation, church, and friends. It includes the body, with all its development, strength, senses, and appetites.

2. *The devotion of the earthly possessions.* This includes time, property, labor, skill, knowledge, place, opportunities, and influence.

3. *The devotion of the supernatural powers.* This includes the new life, the "born-again" principle, received at conversion, with all its powers, and all its increase, be the latter more or less. We receive by giving; and in the present instance, the gift is "a living sacrifice, holy, acceptable unto God, which," says Paul, "is your reasonable service."

At this point, consecration involves everything. On the very eve of its completion, as a necessary measure of adjustment to God and his plans, some fail of a full realization. They do not "let go of themselves," and fall into the arms divine.

A QUESTION CONSIDERED.

The question is often proposed: "What is the difference between the consecration made at the time of conversion and that made at the time of re-

ceiving the blessing of full salvation?" The answer is, there is no difference. There can be no difference between a thing that does not exist, and another that has real existence.

1. In the first instance, a rebel submits to God. In the second instance, a friend, a son, gives up inbred sin, and consecrates himself to God. Says William Taylor, the cosmopolitan missionary: the believer comes with another motive—"not fear," like the sinner, but with an "intelligent appreciation of 'the mercies of God.'" (Rom. xii. 1.)

2. At the beginning, a soul—of course, having living natural powers—submits its dead spiritual powers—"dead in trespasses and sins"—to God, that they may be brought into the life of his dear Son, Jesus our Lord. Just here lies all the difficulty—in confounding natural life with spiritual life. Natural life possesses natural love only; but natural love cannot consecrate. It is not itself consecrated. And nothing but the new spiritual life is capable of the act of consecration. But in the second work, a soul that is alive to God, lovingly presents both its living natural and spiritual powers to him.

3. The writer just quoted, notes that, "The standard of this consecration is not the legal standard of the Decalogue. It covers all that, and advances to the high line of moral obligation inculcated in the 'new commandment,' " of love.

It is not necessary or proper to suppose that there is no consecration between conversion and the time of seeking full holiness. But such consecration is limited and dwarfed by the carnal mind.

He is not a skillful laborer in the vineyard of full salvation, who neglects to apply a sharp blade in the work of self-sanctification. He may inquire of the seeker: "Are you all given up to God?" It is often the case, the answer comes: "So far as I know, I am." Some then say: "Well, that is all the Lord requires of you; now, only believe—believe that he sanctifies you." But twenty to one, the seeker can do nothing of the kind. If the leader presses the matter of believing, the other is liable to grow discouraged; or by a mere intellectual force, he may, as he supposes, "rest on the promises"—having only a patched-up, spurious faith, that leaves sin in the heart without a wound. It is a weakness of the cause of holiness, that many have come to a belief that they are entirely sanctified, who lack in the witness of the Spirit thereto, and in power.

In the cases supposed, the term, "I think I am all given up," or, "I am consecrated so far as I have knowledge," and the like qualified expressions, almost certainly prove that the seeker is not consecrated. If he were, he would be able to say so. Because he is not, he dare not quite believe nor say that he is. To tell him to "Believe, believe," is a

dangerous expedient. The teacher of full salvation ought, rather, to press home the matter of surrender and consecration, till the seeker can testify to a divinely-human consciousness that the last idol is utterly dethroned, and the last thing given into the hand of God.

It is a mistake to admit that the natural powers of man are equal to the emergency of thoroughly discovering the condition of his own heart. The word of God says: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvii. 9.) But to this there is immediately added: "I the Lord search the heart." In other words, sincerity of self-sanctification is inadequate, and light must be obtained from the heart-searching Spirit. The Spirit will develop the state of the heart into the consciousness, and show if it be consecrated or not. When the Spirit whispers that the human work is done, the divine work is never delayed, and to believe is comparatively easy.

THE OFFICE OF FAITH.

Faith stands midway between the grace that is and the grace that is to be. It is the human hand, moving steadily forward over the abyss, on the strength of a promise and an invitation, till it finds itself in the Hand Divine. Nothing can be realized without it.

But here is not to be understood that element of faith which believes the Lord is about to cleanse and sanctify the heart from sin. This is very necessary; but it is preliminary, and not saving in its character. But the faith by which a soul is sanctified is appropriating faith. It is that "affectionate, practical confidence," by which the heart at this moment is actually given to Christ, to be at this moment cleansed and sanctified wholly. It is substantially the same as consecration, which has been described. Consecration is a giving of the heart and every living power to God; such devotement is the highest act of trust imaginable; and surely trust is faith.

Some say: "Consecrate all to God, and then exercise faith." In the above view of the case, it would be more strictly correct to say: "Consecrate all to God, and believe that he sanctifies you."

The death to sin and devotement to God, as has already been seen, are the great human elements in receiving holiness; and yet, the supplemental act of believing that we are received and divinely sanctified, causes many to stumble for a brief time. Its very simplicity stands in the seeker's way. This belief is no greater than to believe, and not a whit different from believing, that one and one make two. If you have complied with every condition, on a preliminary promise and belief that cleansing

will result, then simply, merely, believe that "He doeth it."

The difficulty in the way of believing is often increased by supposing that, having consecrated all to God, it is necessary to have "feeling"—a flood of glory—before believing. But the bestowment of feeling is the Lord's business, and we must allow him to attend to it. Only let the truly consecrated seeker believe.

XI. —THE DIVINE SANCTIFICATION.

THERE are many scriptures which show that man's part in obtaining the blessing of holiness is in form and intention only. It is God who sanctifies these hearts of ours. The real work is not human, but divine.

In proof of this proposition—that is so nearly self-evident—satisfactory reference may be made to the following: John xvii. 17; Rom. xv. 16; 1 Cor. i. 30; Eph. v. 26; Jude 1; and to other scriptures.

Here is one text in full: "Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God. And ye shall keep my statutes, and do them; I AM THE LORD WHICH SANCTIFY YOU." (Lev. xx. 7, 8.)

When man sanctifies himself to God, then God sanctifies him unto himself. A real work of the Spirit is performed. It is not more justification, for forgiveness was already perfectly performed; it is not the completion of regeneration, for that was before accomplished; it is not salvation from the acquired pollution of a life of sinning, for that was all washed away in conversion. It is the complete removal of the body of inborn sin from the heart. The moral nature is made perfectly white and clean—as pure as it ever will be, as pure as it ever can be, either in earth or in heaven. “The blood of Jesus Christ his Son cleanseth us from all sin.” (1 John i. 7.) “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.” (Ezek. xxxvi. 25.) This, then, is negative holiness—as complete as that of Adam, of the angels, and of Christ himself. “Every man that hath this hope in him”—that of a child of God—“purifieth himself, even as he is pure.” (1 John iii. 3.) What can future “blessings” add to such a purity? Nothing, absolutely nothing.

But let us take notice of one marked difference between Christian purity and both Adamic and angelic purity. That of the former belongs strictly to the realm of grace, while the latter is confined as strictly to the realm of nature. One is by redemp-

tion, but the other is by creation. Another point to be noticed : The purity of the sanctified is that of a finite being, and is therefore wholly derived, and dependent ; but the purity of God, of course, is that of an infinite being, and is absolutely independent of all other intelligences whatever.

Another fact is of great importance in this place, lest the statement above-made concerning complete purity be misunderstood. It is this : There is no such thing in this world as a complete deliverance from all the physical and mental ills which sin has entailed on man. Grace may quicken the purely natural powers ; in fact such is often the case ; but it does not place them on a footing with those of the higher and holy intelligences, nor even of primeval man. The heart may be holy, while the body remains deformed, or sick and dying, and the mind is weak, untutored, or falling into decay. These things leave room for a thousand infirmities and unintentional errors in practical life.

The positive element in the blessing of entire sanctification is Christ filling the soul. Where the carnal mind was the tenant, there now exists the undimmed beauty of holiness. The divine life, implanted in regeneration, now freed from the presence of sin, for the first time exists in its normal human condition, and has entire possession of the soul. The thought here involved is not that of ma-

turity, but of completeness. The heart is now complete, though comparatively immature and waiting for growth; and completeness is the lowest stage of normal spiritual life. Nor does the positive element of holiness, now described, necessarily call for grand spiritual movements, by way of ecstasy or power, at the moment of its reception. Life and motion are far from being identical, although the former usually or always involves some degree of the latter. If the blessing of holiness comes in on the hurricane's track, amen to that; but if it comes in on the gentlest tide of the ocean, then an amen to that also. Only let it come!

XII. —THE SECOND WORK SCRIPTURAL.

BEFORE leaving the First Part of these Lessons it will be well, briefly, to introduce a few more of the Scripture proofs of entire sanctification as a second work. Nothing more than this can here be attempted.

In the first place, the general scope and tenor of the Divine Message, on critical examination, favors the doctrinal view now presented.

1. *The doctrine of Christ.* In the ordinary discourses of our Lord he did not constantly make the distinctions of the two grades of grace. This was proper, simply because the great masses that he addressed were generally unconverted. However, the illustrious "Beatitudes" of his first great sermon, as J. P. Thatcher has pointed out, lay down, in consecutive order, the steps of salvation to their end. First, he says the "poor in spirit"—those who are awakened, who see their poverty—in hope are "blessed." Next, come "they that mourn"—they who, in sorrow for sin, yield to God. Next, the "meek," the converted are happy. Then come they who "hunger and thirst after righteousness"—full salvation; "they shall be filled." (Matt. v. 3-6.)

John xvii. 16: "They are not of the world"—are separated, converted. But they are not so separated as to prevent the necessity of the prayer of the next verse: "Sanctify them through thy truth."

John xiv. 15: "If ye love me, keep my commandments." Here is love, the fruit of the Spirit (Gal. v. 22); and yet the very next verse reveals another work, that Peter, in Acts xv. 8, 9, declares to be purifying in its nature. What is this latter work? It is the coming of "the Comforter" (John xiv. 16); it is the baptism of "the Holy Ghost" and "fire" (Matt. iii. 11); it is the "promise of the Father" (Acts i. 4; ii. 16, 23; Joel ii. 28, 29); and it is also

the promise of Christ himself (John xvi. 7; Acts i. 5, 8).

John xiv. 16, 17: "Another Comforter, . . . even the Spirit of truth, whom the world cannot receive." The disciples were "not of the world," and therefore could receive the Comforter; but "the world cannot receive" him. The worldling is convicted of the Spirit, whom the sanctified bears about with him forever (John xvi. 7, 8); and the penitent is "born of the Spirit" (John iii. 8); but here is a manifestation and power of the same Spirit, in his purifying and comforting baptism, in which "the world cannot receive" him. A strong passage indeed. What will the objector do with it? And what will those holiness teachers do with it, who admit the possibility of conversion and entire sanctification by one divine act?

2. *The doctrine of Paul.* Acts xix. 1-7: "Have ye received the Holy Ghost since ye believed?" Note, "believer" was a common term in the apostolic day, that distinguished the Christian from others. (Acts ii. 44; x. 45; xxii. 19; xxviii. 24, etc.) The purifying baptism above recorded fell on these "believers."

Gal. iii. 3: Here the beginning of salvation is set down as occurring before it was perfected. The same is also inferred from Heb. xii. 2. The whole Epistle to the Galatians assumes a second work;

and on this an argument is built up, that it is not to be done through the ritual law, the flesh, but by the hearing of faith.

Eph. i. 13: The conversion of the brethren addressed is plainly recorded in these words: "In whom ye trusted, after that ye heard the word of truth." What then? Why, their entire sanctification, described as a sealing of the Spirit. Here are the exact words that record this second work: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This was quite another work from the first, as the word "also" shows; and the two were not done at the same time, as the word "after" shows. So these brethren, at least generally, were fully sanctified and "sealed." Accordingly the burden of the epistle is not that they may be sanctified, as in Galatians, 1 Thessalonians and Hebrews, but to press them on to a still higher degree of blessing (chap. iii.), and to inspire them to diligence in the works of love (chaps. iv. to vi. inclusive).

1 Thessalonians: The Thessalonians had been converted, and had faith (chap. i. 5). Paul had sent Timothy to them, who reported them not backslidden, but still possessing faith (chap. iii. 6). But nevertheless the apostle had a wonderful desire to visit them once more himself; not merely to enjoy their company, but, he says, to "perfect that which

is lacking in your faith" (chap. iii. 10). And the result of this perfect faith is explained in the thirteenth verse, following: "To the end he"—the Lord—"may stablish your hearts unblamable in holiness." Here you have it, a Pauline holiness meeting, as plain as the day! Another special reference to the second work is found in chap. v. 23: "And the very God of peace sanctify you wholly." From these words naturally springs the term, "entire sanctification," in such common use among us.

Heb. x. 19-22: Here the apostle addresses himself to the "brethren." In chap. iii. 1, he calls them "holy brethren." So they certainly were regenerated. They had passed out of the Court of the Gentiles into the Holy Place, as believers, and now he presses them to pass "through the veil," "into The Holiest." A plain and appropriate Hebrew illustration.

In a former part of the same epistle another Jewish illustration is used, and for precisely the same purpose. These "holy brethren" are accounted, not in Egypt but in the Wilderness; and are urged to throw away the fear of the wilderness state, and press into the rest, or Sabbath, of the Promised Land. (Heb. iv. 1, 9, and context.)

PART II.

THE WAY OF HOLINESS.

XIII.—THE WITNESSING.

FORMERLY there was more controversy than at present concerning the witnessing to the work of conversion. The doctrine that the Christian has a right to a divine testimony that he is a child of God, is now very generally received. Paul has placed it before us, prominently and forcibly, in this and other scriptures: "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) But some who believe in the special work of holiness are not ready to admit that it is witnessed to in the soul in a like glorious manner as that of regeneration. They say that such a doctrine opens the door to fanaticism, because persons have supposed they had the witness of the Spirit to things without existence, or never to exist. But the truth of an article of belief is not to be brought into question on such grounds merely. Fanaticism creeps in at good doors as well as bad ones. The objectors do not so much deny the conscious cer-

tainty of heart-purity, the human witnessing, as they do the testimony of the Holy Ghost. But the whole matter falls back for settlement on the following points, and which are of importance in the order of statement: 1. The divine power; 2. The divine promise; 3. Human experience.

1. In the question of power is involved that of the ability of God to make his mind known to man, directly, or without any intelligent intervention, or by signs, or any reflex methods. Can the Almighty speak to us? Yes; he can, if he be almighty. He is on record as speaking to divers persons of old. Moreover, the direct speech of the Spirit to us, witnessing to our sonship, is admitted. Seriously, there is no question of ability.

2. In the question of promise, we look to both human necessity and the word of God. It is said that an indirect divine testimony to holiness is sufficient, but to conversion it would be insufficient. It is argued that there must be a direct witness to forgiveness, because it is an act in the mind of God alone. But that is an inadequate reason, for the cleansing of guilt and regeneration are both facts that go beyond the mind of God, and enter the consciousness, as truly as the work of holiness. We must look deeper for causes for the direct, divine testimony of sonship, and shall find them in a needed prevention of mistake as to our spiritual standing,

the social and fatherly quality of the mind of God, and the filial quality of all his children. And precisely these reasons are apparent, with as great or even greater force, in the case of full salvation. We need the clear, direct witness of the Holy Ghost as a preventive of mental caviling and mistake; and it is a necessity growing out of the divine and human nature, that God and the sanctified soul should talk together of the great salvation. Moreover, we need the direct witness of full salvation so as clearly to distinguish between our present and former experience—especially when under trial. The promise of God's word that he will witness to our cleansing is found in these texts: "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) "For by one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us." (Heb. x. 14, 15.) "He that believeth on the Son of God hath the Witness in himself." (1 John v. 10.) This last quotation evidently should be taken in its fullest sense; for if "the Witness" is within us, surely it is that he may testify—testify of his own cleansing work there performed. The passage cited from Hebrews may be doubted in some quarters, inasmuch as the connective term, "whereof," is supplied by the translators; but the general

subject of the epistle is perfection, and this application of the text is only agreeable thereto. There is hardly room to doubt the apostle's meaning.

3. In the question of experience, the matter is clear. The recorded past and the living present testify that the Holy Spirit witnesses to the second work as it does to the first. We are told that this witness is clear, definite, and direct, and greatly to the satisfaction and comfort of those who have it. And why should not its possessors, with their Lord, be able to say: "We speak that we do know, and testify that we have seen"? (John iii. 11.)

What is the witness of entire sanctification? If we can answer this query, we can sometimes more readily determine whether we have it or not. The witness is simply the voice of God in the soul. It is always conjoined with the witness of "our own spirit," commingled with it, so that one or the other may be the most apparent; but they are not at all identical. It is not necessary at all times that the Spirit speak in words, although such is often the case. It may be the impress of a text, a song, or of a testimony from another; or it may be the steady impress, without words, of the Spirit's thought on the mind. The Spirit has a language, or rather a method, of his own. We will allow him to speak in English, or German, or outside of any known tongue. "Speak, Lord, for thy servant heareth."

Is the witness of the Spirit an emotion? No; certainly not. An emotion is an uprising of feeling, and the witness is a cause of emotion, rather than emotion itself. Still, the witness of the Spirit is a movement of the Spirit in the soul. There may be very much or very little emotion in company with the witness. While we may have little spiritual emotion, we always have the witnessing Spirit, if fully sanctified, even if we have not yet the mind, the mere mental man, fully attuned to hear him; or if we do not stop short to listen to his still, small voice amid the clatter of events.

Some have taught that in seeking Christ as our sanctification, we may "get all on the altar," and then be called to "wait for the witness." But there is not a particle of scripture for such teaching. "He that believeth on the Son of God"—as has already been quoted—"hath the Witness in himself." That is, he hath the witnessing Witness in himself. His presence is a testimony. Too many, in seeking, look for wonders, for great power, and only realize a rest—a sweet, precious rest. In that rest is to be found the testimony of the Spirit and of our own spirit, that sin is gone and the heart is pure. Let no one confound a baptism with the witness, nor a desire for a baptism with a desire for the witness. That is, while the inflow of glory contains the witness, the witness may have preceded the inflow.

But what does the Spirit say to the sanctified soul? It says that such soul is sanctified. Yet the form of the story varies with the exigencies of life. In every-day quiet life it may have an almost unchanging aspect; or the passing circumstances and emotions may be seized as a pencil by which the Holy Ghost makes new, changing, striking, and ever-beautiful shadings of the picture of completeness in Christ our living Head.

There may be a temptation to lust, in which the appetites of the body clamor for indulgence; but the sanctified heart steadily resists, and the Spirit gives its testimony to purity. Love may be called in question; but the Spirit testifies to perfect love. So the blessed Spirit performs his mission, comforting the soul by the witness of his saving and keeping power, in the varied walks and necessities of life.

XIV.—CONFESSION.

WITH the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. (Rom. x. 10.) With the heart man believeth unto complete righteousness, and with the mouth confession is made unto full salvation,

Profession is a small matter; but confession is a very serious one. The devils, even, profess great things, by outward transformations, so that they appear like angels of light; but the martyrs were confessors, and of like character is every one who raises a cross, withstands persecution, or faces danger and death. Profession is as cheap as a smile; but confession is bought with a price. Each is rewarded, according to its cost and value.

The convert confesses Christ. New and strange is his position, and the flesh trembles; but having believed with the heart unto righteousness from actual sin, he confesses unto the "born-again" salvation. And there is a blessing in it to his soul.

The ground of confession varies with the varying of circumstances. In Daniel's day, it was adherence to the worship of the one true and living God. In the apostolic day, the resurrection of Christ was called in question. In Luther's day, salvation by faith alone was the rallying-point of fidelity. But at the present time the church is scarcely moved by these questions. The battle now rages around the banner that was flung to the breeze by the old prophet, on which is still written in letters of fire the sublime words: "Holiness unto the Lord."

Confession is a necessity. According to the plan of salvation, God will and must be honored by it, it will prove useful to those who witness it, and sal-

vation must be voiced to the world in some form or other, or it filters out of the heart, leaving it dark and desolate. Over and over again the sanctified drop out of their rich enjoyment, out of sight, and out of usefulness, because they err in looking at the church and the world, and stop witnessing a good confession "before many witnesses." And many have lost ground by a loose profession. They tell that they are saved; but the regenerate only are saved as well as they. A confession of the blessing of holiness, in any tangible form, is a confession, in terms, of a complete salvation.

A carnal or semi-carnal church hates the confession of holiness, and seeks to hinder it. A disturbance is soon made if we refer especially to holiness, or a second work of grace, or entire sanctification. We are exhorted to say little or nothing about a higher attainment, but to "live it." They mean, rather, that it is to be shown by works, forgetting that life is forever inward, and its effects only are visible to the eye. A child unworthy of a name would better never have been born. If holiness is worth anything, it is worth naming. And who can tell its value like he who has it? The generalizer of grace and terms would be a better judge of holiness proprieties had he the blessing himself. The trouble is, that the very word holiness is a blow at his unsanctified affections. Jesus says: "Whoso-

ever shall be ashamed of me and of MY WORDS, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark viii. 38.)

But without confusion, precisely what ought to be confessed? We may answer, that both the form and particulars of confession will necessarily vary at different times; but in general the points following are involved:

1. *A confession of Christ as our sanctification.* He is declared to be "made unto us wisdom, and righteousness, and sanctification." (1 Cor. i. 30.) He is all and in all to the entirely sanctified soul. In this confession is included Christ and his blood as the means of sanctification; his nature filling the heart as the spring and life of sanctification; the Spirit of Christ as the Comforter; and, in fact, all that is involved in the divine presence and power. There is something of a lack, with many, at this point of confession.

2. *A confession of what is wrought for the soul.* This takes in salvation from actual sin in conversion; the second work of salvation from inbred sin; salvation from unholy passions and appetites; and the continuance of full salvation, or Christ's keeping power, and entire sanctification in the present tense.

3. *A confession of experiences.* This includes the witness of the Spirit to holiness; the filling of the Spirit; the effulgence of the Spirit, in love, joy, and glory; and the movements and power of the Spirit, in instructing and leading the heart, and giving efficiency to the affairs of the outer man.

An exhortation to confess holiness is here in place. Confess to the utmost limit of the grace you have. Give extreme honor to our mighty Lord, by telling of the radical and extreme salvation he has wrought in your heart. Do not dishonor him by clipping the glorious record. Look to Jesus, and tell the story modestly, avoiding as much as possible the appearance of pride and self-boasting. Tell it boldly. Tell it luminously. Tell it triumphantly.

And keep on confessing. Confess along the pathway of the days. Confess through the fleeting months. Confess with the slower-paced years. Confess until your speech and your experience and power receive attention. Confess at home, confess in the house of God, confess in the shop, and on the farm, in the market-place, and by the wayside. Confess to both saint and sinner. Confess on invitation, and without it; and, perchance, when you are told that the "old, old story" is disagreeable to others. Confess the Lord Jesus Christ in the fullness of his saving power!

XV. — FAITH AS A FACTOR IN EXPERIENCE.

HOLINESS is a life by faith, but not of faith. Faith is neither God, nor a portion of him ; it is neither holiness, nor a portion of it, though it is certainly holy. Faith is the means of reaching God, and of realizing holiness and other blessings. It is more than belief, and yet the word belief is often used to express its full meaning. Faith is a perfect expectation, reliance, trust.

As we exercise faith for holiness, so we must in order to retain it. There is a difference, however, between the two cases. In the first, it is exercised without the experience; but in the second, it is exercised in the presence of the experience. But in each instance it is equally prospective.

Faith is easy. The approaches to it may be rough or smooth, but the act itself is as natural as that of breathing. The struggle is always before faith, and faith is simply the dropping of the anchor in the harbor, after the treacherous breakers are passed. The necessity for struggling, if there is any, is purely with the creature, and not with his God. God is ready, but man is often unready. If one will struggle, let him do so; but let him be taught that there is a shorter way of accepting the promises of God.

Struggling, while professedly for a blessing, is very generally nothing but a covert war against it. The victory is never by arms, but by surrender.

The weapon of faith is the will. Seeing the riches of the promise, we will to receive it, and do receive it. Faith is always exercised through the will.

But in those hours in which faith is not, through the will, specifically exercised, it is assumed. We act our faith without particularly thinking about it. This is a proof that we have faith. If it requires to be everlastingly watched, or nursed, or formally "exercised," it is a very poor article, and should be closed out, and a new and perfect one secured. In fact, a really genuine and perfect faith will not well bear a constant contemplation. Such faith has often been spoiled or lost by being handled in the presence of the enemy of souls. Do you have personal trust in God, then only look after it occasionally, see that it is all right, and then let it alone, and find something else to think about and do.

IS FAITH THE GIFT OF GOD?

There are two opinions about this. The promises are from God, but the act of faith is human. We have promises in quantity for personal salvation; but many other things are so uncertain, as to require an unfolding of the mind of God before we know how much and how far to believe. Some

suppose that Eph. ii. 8 shows faith to be the gift of God. But the term "through faith," is here parenthetical. It is salvation that is put down as a "gift," the next verse contrasting such a gift, by means of faith, with an impossible salvation by "works." But the disciples said: "Lord, increase our faith." Truly so; but the Savior only replied: "If ye *had* faith," etc. But some one asks what this passage means: "Now faith is the substance of things hoped for, the evidence of things not seen." It does not mean that faith is from God, outside of human action. Adam Clarke, a good authority in language, reads "subsistence" instead of "substance;" and Conybeare and Howson make it "foundation." Our faith is the subsistence or foundation of things hoped for, and thus becomes an evidence of what is yet unseen. To pray for faith, as a gift from God, therefore, is not strictly correct. It can only be allowable as meaning that we desire God to give us an understanding that what is desired may be had by believing for it; or that spiritual power be granted to believe for the reception of what is already recognized as promised.

SPECIAL FAITH.

The Christian who is sanctified wholly can have faith for special objects without a struggle, because he has a perfect personal faith. His own heart is

not a frowning barrier in the way. Nevertheless, in the presence of temptation he may find effort to be necessary to put it aside. Some cannot readily exercise faith for outside objects because they are not thoroughly habituated to it. They go about it bunglingly. But no sanctified one has any business to be long without a high-walled Jericho or two on hand for his faith to compass. Such things are necessary to healthful progress and growth in grace.

Whenever two or more are to exercise faith together for a special object, it is important that they understand each other. This is often brought about by reasoning, preaching, or exhortation. Sometimes on our knees we reason the case with the Lord, and this is in effect a reasoning with our companions. All understandings being illuminated, the desired union of faith is made easy.

It may be well now to look a little more closely at what might be termed the formulary of special faith. In the first place attention is required, and foreign subjects are sent into the shade. Then the attitude of the soul becomes firm, perhaps tense. But here fail not to remember, that a physical strain may produce reactions that will prove quite fatal to the subsequent vitality of faith. And now the mind recognizes only these three things: A full-orbed necessity, a God-fullness of supply, and a complete warrant in the blood of Jesus. In the present desire

all other passion is hushed, and the soul is engulfed in a spiritual atmosphere which grows in density and power. All temptation is brushed aside, and calculating on no defeat, the waiting one declares, in assurance clear and full, that God will meet his want, and give answer to his prayer. His soul glows with the emphasis of an established will, that bends down to itself the willing Heavens; for only in its kingly power does faith reach Heaven and touch the Divine. Then God says, "Amen!" and sends the assuring Spirit of victory into the soul.

XVI.—NATURE AND GRACE.

ENTIRE sanctification destroys neither of the great natural elements of man. It only relieves them from the incubus of sin. The soul is the fountain of living existence, carrying on its specific functions under the name of mind. The heart is the seat and cluster of the purely moral affections. The body is the home and organ of the mind and heart. Each of these is normal to man, and therefore exists after sanctification, as it did before. Moreover, each continues to work agreeably to its own natural laws.

THE RELATIONS OF THE BODY.

The one who thinks he shall have no further trouble with his body is, at best, but a child in the blessing of full salvation. Though consecrated, and because consecrated, it requires a governor; and the sanctified heart, operating through the mind and will, is called to the seat of government. Paul, though crucified and dead to sin, felt called on to say: "I keep my body under, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway." (1 Cor. ix. 27.)

Some have assumed that holiness implies the destruction, or nearly the destruction, of the appetites and of pleasurable physical enjoyments. But we have not so learned Christ. The psalmist is not ashamed to extol the beauties of nature (Psa. xix. 1-6), though they reach us through the sense of sight. The sanctified disciples "did eat their meat with gladness and singleness of heart." (Acts ii. 46.) And one of the apostles speaks with great disapprobation of those "seducing spirits," who went about "forbidding to marry, and commanding to abstain from meats." (1 Tim. iv. 3.) There must be no attempt to amend the word of God.

Holiness does not necessarily compel a normal condition of the appetites. They may be diseased,

and often are so, after the blessing is received. But whether abnormal or normal, they continue to be, more or less, the source of temptations. All appetite is stone-blind. It is instinctive and unreasoning. It knows nothing of right and wrong, but simply craves indulgence. It never controls itself, but is happily subject to control. An uncontrolled appetite, in the presence of correct light, signifies an uncontrolled heart.

Although perverted appetites often exist in the same personality with a clean heart, the influence of grace, in governing them, has a strikingly beneficial result in bringing them back to a state of regularity and health. But the perverted natural and the strictly unnatural appetites are so subject to the power of God as to be instantly regulated or destroyed, through faith. Such seems to be the general plan of grace. Among the unnatural or foreign ones thus removed, it is well to mention, to the praise of God, that for opium, tobacco, alcoholic beverages, and tea and coffee.

Those coming into the blessing of purity are liable to suppose that some of their physical instincts are from the heart, and therefore sinful, and consequently lose their confidence. But there is nothing sinful when a sinful object of desire is merely placed before one of the senses, and an impression or effect is produced on that sense. This effect is noth-

ing more than the blind and instinctive movement of appetite. Or ever the heart has time and sufficient knowledge to act, and the proffered indulgence is promptly rejected, there is no sin. But if the heart holds dalliance with the temptation that has thus encroached on the physical sense, sin and unholiness enter, even without an overt act of transgression. There may be a temptation to overeat; but the moment the judgment decides that farther eating would be wrong, the heart rejects it, directs the will, and gluttony is prevented.

But many claim to be sanctified wholly whose hearts receive the physical temptation. They fail in that keen analysis which runs the line of admeasurement directly between the domains of nature and grace, and imagine their temptations to be physical alone, when they come from the body and heart together. Such is the case with some who thought they received the blessing of holiness, but failed to die to sin; of others who have lost the fullness, but do not precisely realize the fact; and of still others, who have accepted the false doctrine of entire sanctification at the moment of conversion. The blade of the Spirit, which is the word of God, must be faithfully applied, as a "discerner of the thoughts and intents of the heart," to bring these deficient characters to the complete saving power of grace.

Before leaving this subject it is right to notice, that there are instances where physical temptations, known to be such, have no effect on the organs of sense. Reference is not made to physical incapacity, but to a heart so powerfully absorbed in God that there is no proper opportunity for communication from the sources of temptation to the organs of sense. There is a special, preventive effusion of the Spirit, or a more permanent baptism or growth in grace, that accounts for such a happy condition. This is not to be regarded as freedom from temptation, but from the power of temptation. Nor can it be regarded as an essential accompaniment of full salvation.

THE RELATIONS OF THE MIND.

The mind, as before sanctification, perceives, reasons, judges, and wills. But what it perceives, reasons, judges, and wills, is often modified or entirely changed by its connection with a purified spiritual nature.

It is the province of the mind alone to reason; and in a thousand things it is supreme. The province of the heart is to feel; and in a thousand things that also is supreme. No process of the mind can affect a problem of the spirit, one that is purely spiritual; no more than any process of the heart can affect a problem in mathematics, which we all

know is a matter of pure reason. But many questions are not easily referred to either the mind or heart alone, till we have examined and determined where they belong. Still others are of a mixed character, and require both mental and spiritual application.

The heart is the great teacher of the intellect; and if left undisturbed by outward necessity or pressure, we reason only on those things that have entrenched themselves, at least for the moment, in the affections. On this account, new and spiritual subjects claim the attention of the sanctified, and occupy the place before usurped by the trivial and the impure.

The desire to know is human, and divinely given, and ignorance is no part of holiness. The study of science and art may still be carried on as formerly, in accordance with natural or educated taste, if such taste be innocent in itself, and if such study does not interfere with time for worship, and any other employment to which there is a special call from the Lord. However, some things seem too trivial, even though innocent, for more than a casual sanctified attention. Some think the perusal of all secular papers is entirely out of place; but current events, whether material, social or political, are not necessarily beneath notice; and a knowledge of them is often of practical utility. But in reading, the object

must not only be good, but care is necessary. It will by no means do to read everything. Curiosity is now sanctified, so that one is but slowly and moderately moved to the study of the world's vain and illusory show. The sanctified are not particularly disturbed at the losses of opportunities in the line of secular knowledge. The glory of God shines in all, and above all.

The discriminations of the heart are often carried up into the head. For instance, the doctrine of holiness, before a jargon, is now more reasonable and plain, because the processes of reasoning are carried on from the stand-point and impulse of another experience. In the same way, semi-worldly practices, under a little instruction, and many times without it, become obnoxious, and are discarded.

It is also true that the mind, formerly misdirected by sinful affections, is now occasionally hindered by the purified affections, because the latter lean toward those things already supposed to be proper and right. Such suppositions measurably prevent freedom of investigation.

SPIRITUAL DISCERNING.

At least four of the five senses are predicated of the heart, as of the body. It will be only necessary to make single references in the way of proof. For seeing, Matt. v. 8; for hearing, John viii. 47;

for feeling, Acts xvii. 27; for tasting, Psa. xxxiv. 8. We also read: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) And further: "Strong meat belongeth to them that are of full age, even those who by use have their senses"—particularly, their spiritual senses—"exercised to know both good and evil." (Heb. v. 14.)

Notwithstanding these plain passages, there is a strong tendency in many quarters to deride and deny much that properly belongs to spiritual discernment. There have been fanatics in this line, it is said, and the race is not extinct; therefore, away with the whole subject! Not so, says sound reason; let the wind blow away the chaff, and let us secure the wheat.

When a pure heart comes into direct and full contact with another heart, it is a matter with which reason has nothing to do. Such a heart recognizes the condition of the other. But with less than a complete contact, the discernment and recognition may be mistaken, or unsatisfactory. There is a formidable list of these erroneous discernments, and it is constantly growing in length; which shows the necessity of great care, as well as great purity. The actions that uncover hearts are either insufficient or misleading; or those hearts or ours are reserved; or

we, perhaps, are inattentive, or judge too soon. But notwithstanding these recurring drawbacks, we are often led to accurate discernment of our spiritual surroundings. In this way the condition of religious assemblies is known; and in this way many a hypocrisy is surprisingly unmasked. When a heart discerns another, it in its own way communicates the result to the mind, which in turn immediately enters judgment, accordingly. This kind of recognition we presume may properly be denominated a spiritual intuition.

It is the part of holiness to rectify these intuitions. For if the heart is still unregenerate, its intuitions are liable to great impurities, as well as great mistakes; and if not sanctified wholly, they are not wholly to be trusted.

In investigating this subject, it will not do to ignore the direct agency of the Holy Spirit, in giving light and knowledge concerning the spiritual state of others.

A fully saved heart knows the difference—by touch, if you please—between the Spirit of the Lord and Satan. This is so true that deception is scarcely possible, if immediate and proper attention be given. Moreover, the source of a communication can be traced, without particular difficulty, if there is considerable experience in these things; for of Satan it is said, "We are not ignorant of his devices."

INDIVIDUALITY—ECCENTRICITY.

The fact that grace does not destroy individuality is probably already inferred. All the operations of the mind, heart, and body, continue to be, and are perceived to be, personal to the sanctified. Union with a brother, and oneness with him, is a union of two, but not a union into one being; a union of like but distinct qualities of spirit, blending, but yet unmixed. But the Spirit of God, existent in the two, is one and the self-same, in the fullest sense of the term. Even this union with the divine cannot be supposed in reality to destroy our distinctiveness as human beings. Consciousness, perception, memory, will, feeling, affection, all belong to us, as ever, as within and of ourselves, and not belonging to another. The pious statement is often heard: "My will is lost in the will of God." To be correct, this can only mean that the will is firmly united to the will of God, and completely controlled by it. A human being without the power of will, is no human being at all, and below the whole animal creation, and is therefore an impossibility.

Now idiosyncrasy is a term that denotes peculiarity of mind or body, especially marked peculiarity. It is, in fact, a marked individuality. It therefore belongs to the realm of nature, and is not destroyed by holiness, but exists with it.

But eccentricity includes idiosyncrasy, and more. It simply means out of center with another body, and therefore odd or peculiar. It is not necessarily altogether the mark of a person's original nature, but may somewhat result from early training, or the lack of it.

Eccentricity is the glory of some, and the shame of others. All eccentric characters are of a positive rather than a negative nature. It is in the line of force, rather than inertia. It has been truly said, at least of many, that their peculiarities are their strength; therefore, to deny these their proper activity is to make their possessors weak like other men. While some move by their depth of mind or heart, or both, others move by their eccentricities.

Holiness is the land of freedom, but not of license. It has a place for all the differing grades of nature. Therefore eccentricity must not be bandaged, but simply harnessed; not, in attempt, destroyed, but put to school, and set at work; not merely allowed to do something, but often asked and expected to lend its hand in the gospel harvest. Many a soul of valuable parts, many a heart of holy aspirations, has been dwarfed from lack of proper room. Mediocrity, perhaps in both grace and intellect, has stood over it with a whip, and driven it to the wall. Let us be careful how we use the creatures of God, for God is not thus mocked.

Four things are needed by eccentricity. These are: 1. A sound common-sense under it; 2. A strong will over it; 3. A pure heart in it; and, 4. A mighty baptism on it. Let the peculiar man have all these qualities, natural or superadded, and God can trust him, and man ought to.

But at the best, will not the eccentric do some improper and unreasonable things? Yes; there is no doubt of it. But dullness does more of them. And the eccentric do a thousand grand and very useful things. Untaught, ungoverned and foolish eccentricity needs to be curbed and set aside; but, after all, the world cannot well spare some very peculiar men. Let the procession move on!

XVII.—THE EMOTIONS.

MEN are beings of emotion. Emotion is defined as a movement, sensibility, or excitement of the mind. It may be in the line of pleasure or pain. Feeling, as a mental condition, is nearly or quite synonymous with emotion.

Emotion is not necessarily ecstasy; but ecstasy is a high degree of emotion. In the waking state of the soul, emotion is inseparable from it; but ec-



stasy is transient. Some confound emotion with ecstasy, and say they have no emotion, when they should say, they have no ecstasy. It were better to be correct, so as to be more certainly or more generally understood.

Religiously, emotion may be defined as a movement, sensibility, or excitement of the heart, that is manifested through the mind. Love, joy, long-suffering, etc., are conditions of the heart, whose activities are manifested in the consciousness; and these activities are emotions.

Some of the heart-qualities of the sanctified may be silent for a season, or nearly so, because not particularly called into action; but it is doubtful if all of them are latent at once, even when the mind is engaged on miscellaneous subjects. There still remains an undercurrent of sensibility in the things of God.

Some exalt faith at the expense of feeling, or emotion, as though the latter were of no especial consequence. But this is a great mistake. We are every one after feeling, in some form or other, and without it are backslidden. When we exercise faith, an experience is the result; and a part of this experience is what is termed feeling.

Again: some exalt Christ at the expense of emotion, by asking the question: "Which—the Blessor or the blessing?" But Christ is never really exalted

at the expense of his gifts. If he is precious, so is all that he gives us, and the stream is not to be separated from the fountain. To the query quoted, the only proper answer is: "Give me both the Blesser and the blessing." Christ, without salvation, is a "consuming fire." But Christ, with salvation, is the necessity of every Christian life; and feeling is bound up in the sheaf with Christ and salvation.

All holy emotions involve a movement of the divine as well as the human. The sensibilities are exercised by the Holy Ghost. What is so often termed "a blessing," is not merely an inflow of the blessed Spirit, for he already fills the clean heart; but he moves, like a gentle zephyr, on the surface of the affections, causing a pleasant emotion; or, it may be, plows into the depths of the soul, causing emotion the most wonderful, because the most profound.

Ten to one, the moment of decisive emotion is that of supreme power. The thrills of the divine life, with the human, penetrate the hearts of others; and these, perchance, before inactive or full of sin, are made sensible to the truth and moved toward God. In other words: the man who is moved is the man who moves others. He acts because he is first acted upon. To act "from principle" is worthy, and grand; but to act from principle on fire is sublime.

Spiritual sensibilities do not necessarily preclude the purely human sensibilities. Sometimes the majesty of Heaven and the heavenlies appears to keep all thought of time, surrounding, and natural or human affection away, and the soul dwells only with God, or moves only as the ambassador of God. But at other times, when dealing personally with men and things, the heart may be sensitive to every rude and unkind touch of sin. Indeed, there are not wanting occasions, where purity stands among beasts of prey, that try to destroy it but are not able, though their cruel blows make the heart bleed with pain.

Precisely how far sorrow at sorrowful things may justly be permitted, is a deep lesson to learn. Sometimes love is inexorable in its Christly demand of sympathy for others, and bearing the burdens of our fellow-men. At others meddling would be a mistake. But this much can be said, that our tears may soon cease over those sorrows that can be neither ended nor mended. If other men can be of use where we cannot, our sympathies may be turned into more useful channels. The sources of all our own sorrows, with the sorrows themselves, must be laid on Jesus. Many of these will be taken away altogether; but many others will be continued. "Surely he hath born our griefs, and carried our sorrows." (Isa. liii. 4.)

To understand our emotional nature is to master life, by avoiding many practical mistakes, reactions, and consequent temptations.

EMOTIONAL PHENOMENA.

Spiritual emotions are expressed like all others. Their channels are natural, rather than supernatural. A lack of thoughtfulness regarding this truth has greatly hindered the work of salvation at many times and places. The multitude count it as a sin to appear spiritually moved, especially in some ways, and to any great degree. But, really, it may sometimes be sinful not to be so.

If ordinary pleasures and pains be allowed to manifest themselves in the voice, and by various physical movements, there is no sound reason why purely spiritual pleasures and pains may not have the same privileges. The many attacks on these religious manifestations are really on religion itself. They are attempts to cramp it into frozen and unyielding forms, that soon leave it empty and void.

With the questions of counterfeit and disordered manifestations, it is not necessary here to grapple. There are other fields for their discussion. But it must be insisted on, that a regenerate heart, sanctified, and filled with God, shall not be choked by the stiff rules of decorum; nor put down as out of order because, like Gideon's "cake of barley bread,"

that "tumbled into the host of Midian" (Judges vii. 13), it makes a disturbance in the world. "The Infinite One is master of his own tumults." Holiness is a born disturber, in an age of sin. "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." (2 Cor. v. 13.)

SHOUTING.

As shouting is a manifestation to which there is lasting opposition, it deserves special consideration.

It is natural to shout. It is rational, proper, and profitable. Boys and girls shout at their play; they cannot help it. Men shout in the marketplace; their business demands it. The crowd shout when the orator grows eloquent; for eloquence moves the soul. Sudden fear or joy makes people shout. The imperturbable and the dignified will become moved and startled sometimes. In fact, there is sense and philosophy in shouting, for its principle lies deep in the nature of man.

Some say that shouting is merely the result of excitement. Albeit, a blessed excitement. But if by the term "excitement" be meant an unbalanced state of mind, the statement is quite unguarded. The soul is poised. It may have little or no regard for surroundings, but it is full of earnestness and self-possession in its attitude toward God. There is

the excitement of fixed attention, but not of wildness of mind.

Shouting is a law unto itself. It is an instinctive outburst of reverence and love. We shout because it is due to our adorable Redeemer, because it does us good and there is a blessing in it, and sometimes because we cannot help it.

And herein, to the objector, lies the sin of shouting—its great friendliness and warmth, its informality and freedom with God. As if a man, a woman, a child, saved from the teeth of hell, may not feel wonderfully glad, and say so! As if "the power of an endless life" were not worthy of the biggest shout that earth can give!

Look a moment at Pentecost. Here is a company of Spirit-baptized disciples. They sing, and exhort, and tell their experiences, and laugh, and shout. The cold critic, outside of the joyous group, looks on with amazement, and then disdain. "Ah!" says he, "they are fools, they are mad, they are drunk with new wine!" And from the stand-point of moral frigidity, the Arctic belt of ignorance, carelessness, and unbelief, who shall say that the critic is not right? And so, also, of many a modern scene of heaven-like glory. But it is worth something to become so free from earth and its deleterious influences, as to act perfectly natural in our most intimate relations with God.

But there is dignity in shouting. It is the open attitude of the soul toward its Lord. It occupies the supreme moment of consciousness, impressiveness and acknowledgment of God. It is born on the mountain-top of sublimity, stands out in glowing apostrophe, and lays its tribute of glory at the foot of the cross, and at the open door of heaven.

Benjamin T. Roberts tells of a sister who moved to the West with her family. They nearly exhausted their earthly store in building a house, but when scarcely completed it was destroyed by fire. While it was burning, she sat over against it on a fence, and praised the Lord. A friend asked her how she could rejoice so when her house was burning up. She replied, that she was rejoicing because her house could not burn up! The saints will shout when the world is on fire!

Undoubtedly temperament has much to do with religious demonstration, but how much it is not always easy to determine. But those who lay all stress on this point are certainly at fault. Many do not shout who would, if under the mighty baptism of the Holy Ghost.

The shouting of the hypocrite is an abomination to the Lord. But some sincere people make demonstrations from mere habit; while others, having the spirit of praise, bring a gloom over the soul by suppressing it. As a rule, shout no louder and

no longer than the Spirit is found to fill the voice. To do otherwise is likely to do harm somewhere.

It is sometimes noticed that strong emotion suddenly subsides, and then the form of praise changes also. At such time the breath or motion of the Spirit has spent itself, or the attention is diverted, or the nervous and magnetic mediums of power are measurably silenced. Again: by going into new company, all inclination to demonstration may suddenly cease. This occurs from the change that has taken place in the spiritual conditions. The highest spiritual glow results from the highest union of all the spiritual and natural forces that are called into action.

Shouting has very different effects on different occasions. If there is a very solemn feeling on an assembly, such a demonstration usually dissipates it. Under other circumstances it becomes a medium of conviction to the unsaved, the lukewarm, and the un sanctified. In a multitude of instances it brings light, and comfort, and joy, to the saints of the Most High.

Let us not be afraid of the holy cry of triumph that goes up from saved hearts. We shall have a glorious shouting time if we get to glory, and it is better to begin the exercise on this side of the flood. "Cry out and shout, thou inhabitant of Zion; for great is the Holy one of Israel in the midst of thee."

XVIII.—STILLNESS AND RECOLLECTION.

AT times, the sanctified are brought into a state of wonderful quietness, self-possession, and recollection before the Lord. The mind is almost constantly engaged in divine things. Prayer is as easy as a breath, and natural like life. The presence of God is felt in the body and soul. There is what in a former generation was denominated "burning love," always, or nearly always, manifested in the heart. The surrounding spiritual atmosphere is dense, and presses, in loving embrace, on the whole being. That class of emotions that is inspired by the movements of nature and the rush of events, is but little realized, or has comparatively little power. This state does not always include a desire for solitude; there is freedom and understanding in the conduct of business and necessary conversation; but these over, the mind naturally glides back to its loved contemplations; the words are few and well chosen; what is done is well done, and quietly, as distinguished from the boisterous and spasmodic; and those who come into contact with the disciple who is thus filled and pressed with the Holy Spirit, usually in some way soon find out that he is a pecu-

liar man, and possesses a subtle and wonderful power. Indeed, his public religious exercises, even if moderate, are frequently accompanied with a mighty unction of the Holy One of Israel.

This is a place where God is not only established and glorified in us, but we have a higher sense that we are in God. We are drawn in there, go in there. That is, we pass *into* God, in such a sense that all our surroundings beam with the divine glory. Our unloosed sandals proclaim that even the ground we walk on is holy. The air is filled with a spiritual breath, that brings to the ear the symphonies of heaven, the smallest but most distinct whisperings of love, and of the will of the Lord.

This is not of necessity a region of ecstasy, though if the blessed Comforter surges through the sanctified chambers of the soul, it is well. But it is a place of glorious light, of calm reliance, of regal assurance, of inner silence and filial awe, and the embrace of the Beloved. Praise God forever!

This is the region of mighty power. It is the pre-eminent fitness for temptation, suffering, and labor. "Here is the patience of the saints." Here we can comfort the mourner in Zion. Here timidity is but a passing shadow. Here there is superior discernment, and boldness in rebuking sin. And here, to us, the world is pure, for its corruption eludes the touch, and "to the pure, all things are pure." To

eat is a psalm, and to drink, a sacrament of praise. Even if the emotional element drops down to a low degree, wonderful power is at hand. Then, if necessary, at a touch, lo! the dust of the street becomes the gold of the sanctuary. Jehovah reigns!

But will this experience continue without abatement? As a mere emotion, it will change; but as a spiritual state or condition of life, it is doubtless designed unceasingly to exist. There will be times of rest, when the motions of the divine life will be hardly discernible; and there will be times of trial and conflict, when the purified soul is "let down" to a comparative destitution, so that the cry of the Master may be imitated: "My God, my God! why hast thou forsaken me?" Nevertheless, with frequent special blessings, and the growth in holiness that constant obedience implies, there is no necessity of descending to former grades of blessing.

But it is highly proper that this state be as fully understood and guarded as convenient, so as to give no room, on one side, to doubt, and on the other to fanaticism. Accordingly, the following statements of Thomas C. Upham are introduced: "The doctrine of stillness or quietude of the desires and passions, does not necessarily exclude an occasional agitation arising from the instinctive part of our nature. The instincts are so constituted that they act, not by cool reason, but by an inexpressibly

quick and agitated movement. Such agitation is entirely consistent with holiness." It "is not inconsistent with feelings of displeasure, and even of anger"—doubtless meaning the kind of anger that the Scripture commands. (Eph. iv. 26.) "There may be deep feeling—and there is, in reality, very deep feeling—but it is so properly controlled by a sense of union with the will of God, that the result is complete simplicity and rest of soul. Just as it is in a piece of complicated machinery: if the wheels and other parts are out of order, or if there is much friction, the action of the machinery is perplexed, and is really weak, although there is exceeding great jarring and discordant noises; but when the wheels are all in position, and there is no friction, the action may be one of tremendous power, and yet so easy and quiet as to be hardly perceptible."

XIX.—GRADES AND ADVANCEMENT.

THE attainment of the fullness and enduement, as described in the last section, is at least measurably the common heritage of the sanctified. In each, purity is complete and permanent, and the

office of the Spirit is permanent; but the experience of many is, that the fullness of the unction is not so permanent as desired. There is a proper call among the truly sanctified for the richness of the divine power and glory, as an everlasting inheritance. Some obtain it, definitely and instantaneously, by prayer and faith; and others would, if they followed the Lord by a more unbroken and painstaking obedience.

Some speak of this work as "the third blessing." But this form of expression involves both error and confusion, because there are only two works of grace that are in nature saving—that of conversion and entire sanctification.

Concerning a specific higher attainment, William Bramwell says: "I have been for some months laboring to attain to that point, for nothing for one moment to divert me from God. The Lord has given me this blessing." And again he says: "To be cleansed from sin is great indeed; but to receive the inward glory, in its full influence, this is salvation." Asa Mahan says: "'The Memoirs of the Scotch Worthies' disclose three central facts in their spiritual history: [1.] Their conversion, followed by the common forms of Christian experience; [2.] A subsequent heart-searching, breaking up of the fountains of the great deep of the soul, and a renewal, in which they were filled with 'the light

of God;' [3.] And finally, forms of the divine life so new, and so far transcending anything before experienced, that they were utterly at loss in regard to the nature and character of their first conversion. It was after this renewal that they became the mighty men of God, who revolutionized that kingdom. It was no uncommon event then, for one, two, and sometimes as many as five hundred souls, to be converted under single discourses delivered by these men." Paul, in Eph. i. 7, writes to the converted; in the thirteenth verse, we find that afterward these were sanctified wholly, or "sealed;" but now he prays (iii. 16-19) that they "might be filled with all the fullness of God."

There are grades of blessing that include grades of salvation; there are others that do not. The grades of salvation, as already noticed, are only two; but those of blessing are innumerable. Under an effusion of the Holy Ghost a sinner is converted, and under another he is wholly sanctified. What more can he ask in the line of positive salvation? Nothing, surely. He is now saved from all sin, into the complete moral image of Jesus. Nothing in that direction remains to be done, by the mightiest outpouring of the Spirit. But there is everlasting room for new enlargements, new emotions, new unction, and new and denser power. These are required, all along the pathway of the pure. We

can not only have spiritual effusions of comfort, wisdom, and power, that are at an end with the occasions that call for their existence; but also new blessings in succession, each one throwing us into a more torrid latitude than its immediate predecessor, but which remains as a permanent property, long after the mere glory of its coming has subsided.

Entire sanctification is a state; but it is a state especially calculated for advancement. We do not long remain in the blessed experience without a step forward. We come to places where this is necessary, or actual condemnation is the result. These forward movements constitute growth in grace. If such growth be ever strictly gradual, it is not essential to be so determined; it is certainly largely by sudden movements, or epochs.

It is an interesting inquiry, whether an advanced step in holiness may be lost without losing the blessing itself. It seems so. A lack of attention may result in an unintentionally wrong action; but while sanctification is not thus lost, the thing done is no less truly a grievance to the Spirit; and to grieve the Spirit causes some loss of his comforts.

XX.—THE MEANS OF GROWTH.

MEN grow by the food they eat. This is no more true in nature than in grace. The admonition is, to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter iii. 18.) Then we must know more of our Lord, in order that we may grow in grace. The truth of God, vitalized by the Holy Ghost, is food to the soul, and the sanctified thrive on it amazingly.

Our spiritual capacity is measured by the truth of God that we hold. The degree of the love of God that is enjoyed, can be no greater than the knowledge of him already in possession. There can be less grace than knowledge, because the latter is not spiritually vitalized; but there can be no more grace than knowledge, to responsible agents, because knowledge is the basis of receptivity.

The sinner must know that Christ has power on earth to forgive sins, before he asks for the grace of forgiveness, and believes for it. The believer must know that there is a promise of cleansing and entire sanctification, before faith brings the glorious blessing. Jesus says, with a strong emphasis: "Ye shall know the truth, and the truth shall make you free." (John viii. 32.)

If the sanctified obtain more of God, it is because they know more of him. A common "blessing," as it is termed, does not necessarily imply any real growth in grace. It may be a communication, a fellowship, merely; precisely as the visit of a friend, though pleasant, and even valuable, does not imply that he supplies your larder or your purse. Fellowship is not growth, as we see in the fact that the former will end, but the latter remains as a permanent endowment. A new truth, or truth now enlarged to the apprehension, and received in faith, brings additional grace. Then to grow in grace we must seek the truth as an avenue of grace.

The "means of grace," properly so called, can be readily seen to include those means whereby the truth is given; and those in which, by faith, it is utilized, and becomes a part of our personal constitution and is filled with God. Hearing and study, with appropriating faith, bring grace; and the opportunities of hearing, study, and faith, are the "means of grace" to the sanctified soul.

Hearing the gospel is necessary, because we thus get new truths, and new forms of truths, otherwise unaccessible. Reading is similar to hearing, and supplements it. But some hear or read only. They are the "Lo, heres!" and "Lo, theres!" eating like starved men, and digesting nothing. This is a very great error. Many truths, lucidly explained, are

still nothing but shadows flitting in the pathway. They must be laid in the lap and studied, ere they are really our own. Meditation, also, is a lesser kind of study; one by which the results of hearing and thought are parceled out and labeled, ready for use. The problems of grace must be studied and mastered, or little or no progress in growth can be made. We need some time set apart for the study of the gospel. Soul-health, as well as growth, so demands. "Study, to show thyself approved unto God."

Then hearing and study are simply means to an end. Yet many make their holiness merely intellectual. All is theory, and nothing is realized and practiced. "Faith cometh by hearing, and hearing by the word of God." The obedience of faith, to our old and established truths, is daily required, in a species of new consecration, lest we fall; and so, also, we perish by the way, without a similar devotion to the results of new hearing and thought. Thus we almost outgrow our earlier sanctified lives, by a broader faith, that leads to a narrower way; for growth in God's grace—a real enlargement—narrows up the things of earth materially.

As it is a refined intellectualism, breathing spiritual death, that divorces hearing and study from the obedience that appropriates grace; so it is nothing but a refined fanaticism that divorces the exer-

cises of faith, and the leadings consequent thereon, from outward attention to preaching, and the study of God's word. We are not sufficient of ourselves, to the healthiest and largest growth, by prayer only. Moreover, as a rule, poor preaching, to a good listener, who lives above the dark clouds of prejudice, is much better than no preaching at all. It is of exceeding great importance, both to the growth of the sanctified, and their influence on the work, that they do not neglect the preaching that is merely somewhat displeasing to their views and feelings. There is a choice in preaching; but it is an uncommon article that is good for nothing.

The neglect of the means of grace often occasions a loss of grace already enjoyed. A purposed neglect is a sinful one. On the other hand, to charge ourselves with sin from an unpremeditated or unavoidable neglect, is exceedingly mischievous. It is nothing else than a return to that state of legal bondage, from which the truly sanctified are clean escaped.

A few thoughts more concerning the use of God's Word must be allowed. This book is neglected too much by many who profess holiness. It is God's bread, and as such, must be eaten freely. It should all be read, because "all scripture is profitable." Select portions of it, suitable to the various conditions and circumstances of life, ought to be committed to

memory. It should also be carefully studied ; not only in texts and select portions, but sometimes a whole book by itself, and sometimes a subject, running through the whole Bible, by itself. Thus may "the man of God be perfect, thoroughly furnished unto all good works."

Holiness books and periodicals, prayer in the family, and in public and private, meetings for testimony, and occasional wayside gatherings, may well be mentioned as important means of light and growth. Christian biography is far more valuable than is generally conceded. Many a wayfarer has been strengthened, and incited to the diligence of faith, and greater usefulness, by reading the lives of the pure ; and especially, many have been led into the blessing of full salvation, through the perusal of the memoirs of such saints as Hester Ann Rogers, William Bramwell, William Carvosso, and John Smith.

From the fact that teachers of holiness say so much about an instantaneous cleansing, and do not therefore find room to say so much about growth in grace, they are charged with neglect. We must proclaim the work of cleansing ; that surely is neglected. But it is also our duty to rescue from its false position the doctrine of growth. Many who started well in the experience of holiness, have lost it, through neglect of the means of grace.

XXI.—“LED OF THE LORD.”

YES; “led of the Lord” There is such a thing, and many testify to it with joy. True, others ridicule the thought; but experience is a majority against ridicule. And the Scriptures plainly say: “The steps of a good man are ordered of the Lord;” and, “Whatsoever he doeth shall prosper.” (Psa. xxxvii. 23; i. 3.) Even the irreligious and the infidel are sometimes led of the Lord, doing and working his will, without being aware of it. The Holy Spirit operates on their minds, and leads them, in affections and choice.

It is a most blessed doctrine, and very full of comfort! Our hands are in the Divine Hand; glory to our God forever! On this very account, we will “trust, and not be afraid.” There is but one danger: that we take our hands out of the Lord’s.

Many who are sound in the general theory, are measurably mystified, and, therefore, are too often doubtful, in its practical application. It will, then, be very well to inquire with some particularity into the methods of God’s leadings, and of knowing his will concerning us, in the practical affairs of life. We want to see and feel the hand that leads us.

LED INTO HIS WILL.

Whoever is led of the Lord, is led according to the mind of the Lord, or into his will. And his will is neither double nor doubtful, nor subject to change or the interference of others. He always knows what is best, and always purposes what is best, for the sanctified. Indeed, this is a necessary corollary to their immediate divine relationship. We mean, that every single circumstance has an unchangeable divine will concerning it. But there are constant changes in his will that respect our changed and differing circumstances. God's mind or will concerning us is fitted like a die to our present necessities; and with each change in the latter, however small, he changes his will toward us to meet the new exigency. We need wisdom, so as to take God's will, and be perfectly led of the Lord.

WISDOM.

In the first place, the Christian ought to be wise. He may be wise. James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i. 5.) And Paul says: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) This settles the matter, beyond controversy.

In point of fact, some teachers of holiness, in treating of fallibility, admit too much. If Jesus be really and truly "made unto us wisdom"—wisdom of the heart—as he is "sanctification;" and if for the asking he is even developed into the consciousness as such; then let us say so, and be sure and claim our rights in the Lord. If we are actively and practically unwise, it is from lack of attention, asking, or faith, or, perhaps, all of these combined. The Lord Jesus wants no foolish disciples, when he has been "made"—appointed, prepared—their wisdom. There is an inexhaustible storehouse in Christ, exactly suited to the wants of both giant human intellects and those next door to idiocy. "An highway shall be there; and..the wayfaring men, though fools, shall not err therein." (Isa. xxxv. 8.) Wise Ahithophel is wise in God, but outside of him he is only a blundering fool. And in God, the simpleton is made perfectly wise—altogether above the worldly-wise philosopher—because the "foolishness of God," given to him freely, "is wiser than men; and the weakness of God is stronger than men." (1 Cor. i. 25.) Men may have a different standard from this, in judging of the wisdom of the saints; but this is the measure of the standard of Heaven.

But what is wisdom? It is not intellect, nor is it knowledge; and therefore un wisdom is not the lack

of intellect, nor the lack of knowledge. In the heart, wisdom is piety—holiness. In the activities, it is the right use of knowledge. Herein we see how the simpleton may be wise, and the learned man foolish. To act wisely, before God, concerning either theories or facts—whether we know little or much of them—is simply, solely, from our standpoint of power, to act out that knowledge in our best possible manner. Remember, not necessarily in *the* best possible manner, but *our* best possible manner. In other words, wisdom is the accomplishment of something perfectly pleasing to God, and also as perfectly pleasing in the very manner of its accomplishment. Had we greater power, less infirmities, more knowledge, then our present manner of accomplishing the object undertaken would be unsatisfactory to God; it would be unwise; but doing our present best, the Almighty accepts, and accounts us wise. On the other hand, under a less prepared state, a less perfect manner would be accounted wise; if, indeed, the task had been given us to perform.

Such is wisdom. And as such it is discovered to be within the reach of all. The sanctified life, especially, is designed to be a life of wisdom. The wise, or holy heart, calls for a "perpetual motion" of wisdom. This is compatible with ignorance concerning many things, and with many infirmities,

but not with sinning, or disobedience. Wisdom does not prevent all mistakes; that is, those growing out of ignorance and infirmities. Yet, such actions being the best under the circumstances, in this sense they are not mistakes. Thus we often behold the paradox of a man wise in wrong doing; and this is followed by another, that God is well pleased with it! But we also behold the one who is wise in God avoiding a thousand mistakes, or doing a thousand things which no increase of power or after-knowledge could better. "Act well your part," says Alexander Pope; "here all the honor lies."

WAITING ON GOD.

The sinner is sometimes caught, and compelled to hear God; but the sanctified is supposed to be in the attitude of the listener forever. His language is: "My soul, wait thou only upon God; for my expectation is from him." (Psa. lxii. 5.) Paul, in a single utterance, fitly describes this attitude of the soul, as "looking unto Jesus." (Heb. xii. 2.)

Waiting on God is absolutely necessary, if we would always know his will, and be led therein. Indifference and carelessness, on our part, are both uncongenial to his loving heart; and many things, in their very nature, must be left unsaid, without close attention; for they depend materially on the

divine and human attitudes, that call only for the "still, small voice" of the Beloved. Love attends to the voice of Love.

In waiting, there are involved seasons of special devotion. It is the gift of time. The sinner hurries on; but the saint, with head uncovered and heart open, pauses to commune with his God, and to learn his holy will concerning him. He enters his closet, or makes a closet without walls—places his mind and heart in positions of expectancy—and tarries before the Lord. Man listens, while the King speaks.

In waiting, there are also involved, as occasion requires, the moment's pause, and questioning, and reflection, on the threshold of each successive event. The hymnist beautifully terms it, "the upward glancing of the eye." "Lord, speak; thy servant heareth."

Again: in waiting, there is often nothing but a repose of the heart on God, because the mind is almost in complete repose. Or, it is the same repose of the heart, made sublime by its maintenance in the whirl of mental activity, and, perhaps, the whirl and rebellion of the outer world.

Some wait on the Lord with their minds already made up. They are not looking for a divine cross-purpose, but a divine seal. Such persons will almost assuredly go astray. No one is fit to be led,

until all his desires, and indispositions, are placed on an even balance, where they can be weighted down either way by a touch of the finger of God. The sanctified does not then necessarily come into a state of indifference, but into one of special and utter consecration. He does not merely submit his plans and desires, but gladly, joyfully submits them. Many tremble, and flounder, as they stand at the forks of the road, not knowing which way to go, and make piteous appeals to their brethren and friends for prayers and counsels, and look with many prayers themselves; who would very soon come to a satisfactory conclusion, were they joyfully abandoned to the will of God, whether that will should be found to run into or across their natural desires. Many make lamentable mistakes—such as time, and effort, and loss only, can remedy.

If truly sanctified to God, one may occasionally lack in an immediate—that is, recollected and careful—submission of his plans to God. A brother, loved as an evangelist, once frankly admitted that he went to a certain camp-meeting without an order, but from desire, and only found out his mistake after arriving on the ground. The lesson learned was a hard but profitable one.

In many lines of activity, we readily conclude as to what is duty, by the application of principles in which we are already perfectly established.

THE AGENCIES OF GOD'S LEADINGS.

There are several ways by which God reaches and leads his chosen ones. They are four in number: Reason, Providence, the Written Word, and the Holy Spirit. One, or two, or three, or all four of these, may be employed in the same instance of leading. They will readily be classified into the Direct and the Indirect. The Holy Spirit, being personal, and as such reaching the heart and consciousness of men as persons, is a direct agent in thus reaching them. Reason, Providence, and the Written Word, are indirect divine agencies; for, though of divine origin, neither one of them is itself divine. The indirect agencies must all be vivified in the heart by the Holy Spirit, or, in many instances, they will not be rightly understood. Providence and the sayings of The Book sometimes may reach the human mind, to speak purely as law, without the direct or personal touch of the Spirit on the heart. This is often so with the sinner, but less often with the saint. If the Spirit cannot just now reach a heart, yet a forbidding Providence is just now loud and omnipotent in giving direction to the conduct.

REASON.

Some religionists are inclined to reject reason as a controlling factor; and others, a greater number, to

neglect it. We might as well reject or neglect the light of the sun. It were strange, indeed, if reason were left out of character and out of use in God's leadership, when it is an essential of humanity. Many problems must be examined with care, and settled by a rational conclusion. If God does not reason, he is reasonable ; if man does not reason, he will often be unreasonable, and act the fool.

But not everything by far is subject to human reason. Many things are immeasurably above it. We must therefore avoid an unreasonable reliance on it; and this is the rock that destroys the mere philosopher and the infidel. We must also steer clear of the quicksands of fanaticism, in following every passing impression, "without rhyme or reason."

PROVIDENCE.

Providence is the divine movement and superintendence among men. We are in daily attendance on it, whether we so desire or not. Earing time and harvest, heat and cold, and the changing affairs of states, neighborhoods, and families, are providential potencies, that we do not pretend to ignore, bringing about important results.

Everybody admits of a general Providence. It is simply the movement of God through the ordinary channels of those laws which govern material sub-

stances. But a special Providence is a very different thing. It is a movement quite outside of the circle of the laws just mentioned. It is purely the operation of God's mind among us, either above or contrary to these laws. That is, a special Providence is either beyond general Providence, or, at the point of operation, it is a suspension of it. To illustrate: A man's body, left alone, is subject to the law of gravity; yet, by the operation of his mind, his will, he constantly moves it, directly contrary to the law of gravity. So God operates on physical substances, moving them contrary to the law of gravity, or other of his natural laws. He also operates on mind, beside or beyond the ordinary laws of physics. All this is special Providence; and special Providence is always, in a sense, miraculous.

George D. Watson, speaking of the sanctifying baptism, says: "A regenerated man may believe in special Providence; but the Holy Ghost takes the facts of special Providence, and reduces them, in his burning crucible, into a glorious consciousness."

The whole doctrine of communion with God, and much of his care over us, and our service to him, is founded on the specialties of his Providence. With others, we observe and are largely governed by general Providence; but we see the operation and care of God in a thousand changes and interposi-

tions, that are unexplained upon any other theory than that of a constant succession of special Providences. We feel, know, and realize God's special Providence. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (Matt. x. 29.)

We cannot always rightly know duty without distinguishing between general and special Providence. An obstacle of general Providence may be sometimes overcome by special interposition, in answer to prayer or otherwise. A forbidding Providence is not a certain sign that a plan is wrong; nor is a favoring Providence a certain sign that a plan is right. We may only know of these things by spiritual leadings, or divine tokens. Our own will and sight are insufficient to determine them. An evangelist, getting the true light on his soul, is able to determine whether to leave his family in comparative need to labor for souls, or to remain at home, and supply their wants by the labors of his own hands. He who is entirely spiritual, easily falls into the way of discovering the designs of Providence concerning him. Some things he never disturbs, but always follows; while others, by prayer and meditation, are found to be only trials, intended to be overcome through his faith.

A word concerning sortilege, or the casting of lots. The determination of a question by this

mode is, substantially, by a resort to Providence. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. xvi. 33.) This method appears to have been of frequent use in Old Testament times. It was, in reality, a refined specie of "ordeal." That it was then sometimes allowable, is discoverable from the proof-text above quoted. That it is now sometimes allowable, is discoverable by the apostolic example, in choosing two proper witnesses of our Lord's life, labors, and resurrection, and casting lots to see which of them should be the successor of Judas in the apostleship.

In cases of equal but indivisible right, the casting of lots is sometimes of service, because it throws their determination wholly beyond human feeling, judgment, and control. Sometimes personal duty is determined in this way, when every other avenue of light is shut up; but strong faith is required, or the result will not be satisfactory. A text for a sermon has been chosen, with blessed results, by taking the first one observed, on opening the Bible. Doubtless there have been many instances of this kind. And many a word of comfort and practical direction has come to needy souls, by the divine fire that burst out of a scripture that was found in a similar way.

Nevertheless, sortilege is hardly designed to be general. It is more for extreme than for ordinary

cases. It would be puerile, and even fanatical, to submit those ordinary questions to the decision of the lot, that are amenable to well-known truth or the operations of ordinary sense. In common things God more usually leads by common means.

THE WRITTEN WORD.

The Bible is the word of God. Those engaged in the holiness movement have almost invariably insisted on a close adherence to this Magna Charta of holiness; and this is a very happy circumstance. It has kept the work mostly out of the maelstrom of grossness and fanaticism into which it otherwise would have been drawn.

The Bible is an immense factor in holy leadings. It is not greater than the Spirit, but it is the very mind of the Spirit. He is greater than all; but he has carefully given us every general principle of duty and government in the Written Word. We still have inspiration; but from the above it follows, that no item of inspiration will or can be opposed to the Word, or even supersede it. "Thy Word," says the singer of old, "is a lamp unto my feet, and a light unto my path." (Psa. cxix. 105.) To turn from the Oracles of God to ourselves, or to look for a new body of truth, is practical infidelity.

We need no new truths; but we need the old ones brought out, made new to us, and practical. New

facts are constantly coming into existence; but no truth will ever again be born. Every dawning fact of our personal lives must be chained to the chariot of everlasting principle, whose wheels are the Word of God. "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God"—right here in this world—"may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

THE HOLY SPIRIT.

The sanctified are led of the Holy Spirit. Blessed thought! twice-blessed experience! "Howbeit," says Christ, "when he, the Spirit of truth, is come, he will lead you into all truth." (John xvi. 13.)

Although there is no new Bible to be given, yet inspiration has not ceased. Paul represents himself as praying for certain brethren: that God "may give unto you the Spirit of wisdom and revelation, in the knowledge of him"—Christ—"the eyes of your understanding being enlightened," etc. (Eph. i. 17-19.) The Holy Spirit illuminates and directs the powers of Reason; and he illuminates and explains both the Providence and the Written Word of God. We may say to the Lord, when the light of Reason fails: "Take my mind, and so strengthen and direct it, so help me to reason, that I shall

come to a right understanding, and know thy will." And believing, lo! it is done; we reach a satisfactory conclusion in the case before us. The process is something the same concerning dark providences and knotty scriptures. In some cases, however, the light eventually received will not be complete, from lack of knowledge of necessary historical facts.

The Spirit inspires God's Word anew; or we may say, he inspires our hearts anew to receive it. A concentrated light from heaven falls on the truth and on the heart together, and the precept or promise becomes our own. Looking at it, it glows and dances with a regal brightness. Previously it may have been very dark, and it was almost indifferently passed by; and even subsequently it may relapse into a region of shade, and only leave a faint outline of its glory to be cherished in the memory; but now—just now, while it, and the heart, and the blessed Holy Ghost make a perfectly straight line together—it shines with the power of God like a Summer noon-day sun. Praise the Lord! Moreover, the words of another person, freighted with a divine truth, or perhaps some sentiment in a holy song, may be suddenly illuminated and fastened on the heart by a breathing chain of the Holy Ghost.

1. *The Spirit speaks to Men.* To deny him this power and prerogative is to deny his proper divinity. He is God; he can speak, and must speak.

He is a person, and not an "influence;" and why should he not, as such, speak directly to our souls? We read: "The Spirit saith unto Philip, Go near and join thyself to this chariot." (Acts viii. 29.) Then he may also speak to us to-day—sanctified alike with the early evangelist.

The Spirit speaks with a voice, and with words. He not only speaks mediately, but immediately, to the understanding. It matters not what his voice is, whether modulated in material sound, or as a purely spiritual thing; some may think it one, and some may consider it the other; but it is properly a voice, and so recognized by him who hears. Sometimes his words are low and soft like a hallowed melody, and sometimes they are loud and startling, as if to awaken the dead. Happy are we, when we not only listen, but obey. Let us keep our ears always open to the Spirit's voice.

The Spirit speaks of duty and gospel privilege. He speaks words of comfort, for he is The Comforter. He speaks of things that are to be. He speaks of Jesus. He speaks of our adoption, and also of our entire sanctification. "Howbeit, when he, the Spirit of Truth, is come"—and he is come, to every pentecostal heart—"he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John xvi. 13.)

2. *The Spirit impresses Men.* This, rather than speech, appears to be his specialty. It is his ordinary method of approach. When he speaks, we learn his will by hearing; but when he impresses us, it is by feeling, or immediate contact. It is the impress or contact of the Holy Spirit, that opens the heart to receive the Providence and Word of God, and the divine testimony received through the lips of our fellow-men.

When the Spirit speaks to a man, the heart is reached through the intellect, the understanding. But when the Spirit impresses a man, the process is reversed, and the mind is reached through the heart. In the former case—that of speech—the heart makes the final record. But in the latter case—that of an impression—the mind makes the final record. In both cases, the will of God is manifested to the mind and the affectional nature, and is developed into the consciousness.

An impression by the Holy Spirit may appear to be either *on* or *in* the heart. That is, if the former, it may seem more like the pressure of a foreign body, and we move or act by being lifted or carried along, while our own affections are but moderately stirred. We perceive the will of God, and very gladly yield everything in that direction, but see and feel the reasons for it only slightly, or not at all. But when the Spirit gives a more decidedly inward

impression, he is so mingled up in it with our own spiritual nature, that the impulse becomes as decidedly human as it is divine. We must then move because inwardly stirred and pressed forward ourselves. "The love of Christ constraineth us." (2 Cor. v. 14.)

CAUTIONARY CONSIDERATIONS.

It is true that there are false and even wicked impressions made on the hearts of the sanctified. There are other spirits than God's Spirit, that seek whom they may devour. And the best of coin is sure to be counterfeited ; and as sure as there are miserable imitations of the specific work of both the Father and the Son, so may we look for many and grievous imitations of the glorious work of the Holy Ghost.

But shall we, therefore, leave spiritual religion and go back to a dead show? Shall we forsake sanctification and the doctrines of the Spirit, because of the dangers of error and fanaticism? Nay, verily. There is no necessity for any great error or great alarm, if we look closely to Jesus, and learn of him. He is our wisdom. But the following notes may be of service in our prayerful researches :

1. *Keep clear in the Experience of Holiness.* If otherwise, the greater the danger. And because otherwise, many go back and mix up with worldly

spirits, and in worldly employments and enjoyments. The fullness of the blessing is, indeed, the life of discernment and the grand safeguard against false leadings. Then we are prepared to know the Spirit's touch and voice. There is a kind of brackishness about the waters of an evil impression that is easily detected, on application, by the human spirit that drinks to the fill from the well of life.

2. *Lean not to your own Understanding.* He, who is lifted up by what he knows, is in no condition to be taught. And here lies one of the rankest elements of fanaticism. It has been well declared, in substance, that a fanatic is one who is consecrated to his own will, when he thinks he is consecrated to the will of God. His own imagination is his law, heated though it be ; and his own will is his god. The self-willed are forever going astray. Lean thou on the Lord Jesus.

3. *Take all Advices and Opinions to the Lord.* If one be very holy, he is sometimes mistaken concerning the duty of another. We must not be consecrated to each other, but to God ; and divine orders, coming through men, are always counter-signed and sealed by the Holy Spirit. All human leadership is secondary and instrumental only ; or else it is tyranny or favoritism with the leader, or slavishness or idolatry with the one led. Preachers and teachers are necessary ; but we must be so free

from them and in the Spirit as to know the sources of their words and exhortations.

4. *Lay aside Prejudice, and be not blindly bound up in your own Schemes.* For instance, be prepared to receive light from others beside holiness people. And remember that there are many good things a little outside of this special movement. Otherwise your necessary faith may be lacking in the saving of a soul that bows at another altar.

5. *Many Impressions are purely Physical.* A mere sensation may possibly be taken for an impression from the Spirit, without particular care; or a nervous prostration for the loss of the Spirit.

6. *A "blessing" is not necessarily a Leading of the Spirit.* It is a token of approval, but may not be a token of duty. Not every sentiment of a sermon is correct because the speaker or hearer is blessed every moment during its delivery. We remark once more that hearts are often in advance of opinions. Moreover, a true voice or impression from God may be taken for more than there is in it. Faith for a revival may be conditioned on our faithfulness, and we stand aside at the first test.

7. *"The Holy Spirit never can go against the universal Intuitions of Right."* These intuitions are from him, and therefore he will not displace them. Such being the case, those professed leadings that call for violence to persons or property,

are manifestly evil, and from an evil source. An understanding of this might have prevented many a religious frenzy, and even the taking of precious lives, permitted or done in the name of the Holy Ghost.

8. *Voices and Impressions must be carried to the Lord.* Unless we do this, we may be practically, though unintentionally, disobedient, and thereby the tender Spirit be grieved, and power withdrawn. There is always time allowed for the sifting of an impression before action is necessary. The court of inquiry is called, the examination made, the decision rendered, and judgment entered, all perhaps in the space of a second of time! A large amount of this kind of legal business is constantly transacted; nor is it necessarily full of mistakes. Where more time is allowed, the proceedings, of course, may be slower and more deliberate.

9. *Reason, Providence, and the Written Word.* It is only necessary, in the present connection, to barely allude to the necessity of a proper attention to these factors—already discussed—in arriving at just conclusions concerning the spiritual forces by which our lives are surrounded, and the leadings of the Holy Spirit.

A fitting close to the present examination will be found in the words of John A. Lansing, in "The Holy Ones." He says: "Who hear, then? Only

one class, and that class is made up of all tribes and tongues. God quickeneth whom he will. There is no hearing without it; and this quickening of the living God cometh only by the ever-moving Spirit. It is those who are moved by this flowing life that have ears to hear. The measure of that flow is the measure of the quickness of our apprehension." Again: "But do not men think they hear the voice of God when they hear some other voice? What then? When the trumpet gives an uncertain sound, there is no girding for the battle. But who shall tell me when it is sure? The Spirit, for he shall guide into all truth. Am I not liable to be deceived by Satan? Satan is not able to deceive God. Flee to your God." And again: "The Lord Jesus ever had and has a voice of his own. Men could hear it, and answer it, and know it. 'My sheep hear my voice.' Much is said as to how we shall know his voice; and many timid souls stand waiting, querying as to how they shall distinguish it from other voices. Nowhere are we told how. We are told that they know, and God cannot lie. There is but ONE voice for the sheep. It is not our part to ask how. The child knows the voice of its mother. You know the voice of your loved ones. Cannot God make us know? Is not that his part?" Surely, it is. And we must surely trust him to perform it. -

XXII.—FELLOWSHIP.

FELLOWSHIP is the touch and mingling of hearts that are alike. Not necessarily alike in every particular, but alike in quality at the point of contact. Not their twain existence lost into one life and consciousness, but reciprocal, loving the same object, and each other. It is not one, but a result of oneness. There is perfect oneness of spirit, that often results in most perfect fellowship. There are degrees of oneness, and degrees of fellowship. There are often physical and mental likenesses that cause some degree of heart-fellowship; and there are the privileges of consanguinity and nationality, and the accidents of class, language, education, and association, that bring about a like result. But the golden fellowship is the direct union of hearts that are washed from all sin, and filled with the love of Jesus. The lesser causes often bring about and enhance the greater one, but they cannot eclipse it nor take its place. They are earthly, and therefore transient; but this is heaven-born and heavenly, and therefore eternal. One kind may or may not be pure; the other is as holy as an angel's thoughts.

But holy fellowship is not born merely of human adaptation, nor of earth's time and occasion. Its deepest foundation-stone is laid in the character and pleasure of God. The Holy One is social and communicative in his very nature; therefore he has made himself the head of a social compact, that covers in its ample folds the purity of the eternal ages. He wills our fellowships. He takes part in them.

Fellowship with God is fundamental to the Christian life. It is especially so to the sanctified life. Love is the God-life; and love moves directly on its object; and fellowship is the inner movement, the entwining of love. Hence God must commune with us, and we must commune with him. The Infinite Heart makes merry with the saved; and our hearts are merry and glorious in fellowship with the Infinite Heart. Hallelujah!

If you cannot work, you can commune. If you are not called to suffer, your heart can be held like a soft-tuned instrument, ready to be swept by the fingers of God! Know you not that communion with him is the highest object of existence? Not doing, but fellowship.

Some seek happiness in the gifts of God, rather than in him. They love the gifts more than the Giver. But others wisely seek happiness in the will of God, in God himself; and yet, with him,

they joyfully receive his gifts. His gifts are worthy of a God of love. Says Penrose Chapman: "O brethren beloved of your Lord and us! spread a table for your King, sometimes, where he may come and feast in gladness with you, undisturbed by a single one of your cares, or by a petition asked. It is so impolite to ask a prince to a feast, and then begin to beg! Try an hour of joy with Jesus, and be assured, your heart's desire will be always fulfilled ere the feast is over." "Truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 3.)

It is the divine will that we have fellowship with each other. It is also a glorious economy of earth's opportunities. It flows from the divine fellowship, and flows back into it, so that God is all in all. "If we walk in the light as he is in the light we have fellowship one with another." (1 John i. 7.)

Fellowship is the blazing up of our loves into the same flame. It is love in motion. There is wonderful enjoyment in it. We edify and encourage each other by mutual counsels and faith. Our hearts touch each other, embrace each other, run into each other. And God blesses us together. The same revelation, to several minds and hearts, at the same moment, is peculiarly affecting and inspiring. Of the olden time, it was said: "They that feared the Lord spake often one to another; and the

Lord hearkened, and heard it." (Mal. iii. 16.) And thus it continues to the present day. "Behold, how good and how pleasant it is for brethren to dwell together in unity; . . . for there the Lord commanded the blessing, even life forever more." (Psa. cxxxiii.)

A great truth, that nearly all of the sanctified have known something of in experience, if not theoretically, is presented in the following extracts from the "Autobiography" of Madame Guyon: "The Lord gradually taught me that there was another manner of conversing among souls wholly his, than by speech. . . I gradually perceived, when Father LaCombe entered, that I could speak no more; and that there was formed in my soul the same kind of silence toward him, as was found in it in regard to God. I comprehended that God was willing to show me that men might in this life learn the language of angels. I was gradually reduced to speak to him only in silence. It was then that we understood each other in God, after a manner unutterable and all divine. Our hearts spoke to each other, communicating a grace which no words can express. . . It was given me to communicate this way to other good souls, but with this difference, that I did nothing but communicate to them; . . . I received nothing from them; whereas, with Father LaCombe there was a flow and return of communi-

cation of grace, which he received from me, and I from him, in the greatest purity."

INCENTIVES AND GUARDS.

1. Fellowship is not of the dry land, but of the water. It dwells in an ocean of love. Therefore, as a special promotive, live with Jesus in the great ocean of heavenly affection. Be sure that the ice of sin is all out of your own heart. There are so many who profess religion—that is, profess love—but have social love, and that is all; or they are so stately and forbidding, and chilling to the air, like unlaunched icebergs of the north! And there are so many others, who give back a little touch of real Christian love, in answer to some warm advance; but in a little time we are compelled to shudder, as we come in contact with the ice of Adam! And if our own hearts are not cleansed, somebody will feel the ice in them, too, though we endeavor to keep it covered!

2. Fellowship often calls for a preliminary endeavor. The love-element, though essentially spontaneous, must have legs to walk on. The mind may be otherwise engaged, the body unfit, the surroundings incomplete; and there may be prejudices to overcome, or an entire unacquaintance of hearts, really kindred like those of heaven; so something must be done before anything can be felt. Do not

be afraid to break over some of the conventional fences of society, to reach the commerce of purity.

3. Get to the congregation of hearts—the place appointed for mingling. It may be a mere way-side gathering; but there is honey there. Speak to that brother as he passes; he will probably send you back a gleam of holy sunshine. Put a beneficent “hallelujah” or two into that letter; it will be heard, and may be echoed back again. Hearken! listen! some are big talkers, but poor listeners; you must remember that fellowship is a treaty of reciprocity, and your brother probably will offer bread to you, if you are polite enough to let him. Go to the prayer-meeting, carrying your furnace along; it is written, “Give, and it shall be given unto you.” Go to the holiness meeting; there is both bread and honey there—or ought to be, surely. Go to the Supper of the Lord; many a powerful blessing is poured on the holy company there.

4. Prejudice is a great hinderance to fellowship. Sometimes it is sinful, but sometimes it is only the effect of a mistake. We must not judge hastily nor harshly, and must leave plentiful room for correction of judgment. If possibly a brother is wrong, that must not destroy or hide the affection of our approaches, until the matter is settled. There is utterly a lack at this point, sometimes; a coldness of behavior that is unbecoming holiness, or even

worldly politeness. The baleful effect of sinful prejudice is seen in the following incident, that has too many counterparts, in these times : A brother was connected in some religious services with a certain minister. Having a lively faith, his exercises were pleasant and acceptable to the minister, and they associated on the plane of a common brotherhood. Subsequently the clerical member of the partnership discovered that the other member was one of the holiness people. Presto, change! the "cold shoulder" was immediately turned toward him, who before was a brother beloved.

5. Unnecessary sharpness and flattery are antipodes. They are both mischievous to fellowship, but which is the worst is uncertain. There is a "touchiness" at little things that is anti-holiness; reproof, when a word of instruction only is necessary; and vinegar in necessary reproof, that is out of place on the tongue of the sanctified. Physical disorders have much to do with mere manner; but diseased nerves can be subjected to the Holy Ghost. Some are forever criticising men and things; they are hypercritical. Thus they grieve the Spirit, and grieve others, and spoil the sweetness of fellowship. A word of commendation is sometimes proper and helpful in the Lord; but flattery is a bait to pride, and disgusting to the truly sanctified. God is much displeased with it. Holiness people, beware!

6. True politeness is an adjunct of holiness. While some foolishly glory in their roughness, the example of the condescending Jesus calls us to the habit of courtesy—a kind manner to young and old, to servant, magistrate and minister, to friend and foe, to saint and sinner. “In honor, preferring one another,” is the divine rule of precedence among the brethren. To live in each other’s presence gives danger to a carelessness of manner, and that, in turn, to loss of confidence and fellowship. We cannot well “exhort one another daily, while it is called to-day,” unless we possess the true refinement, that makes for itself a courteous expression. Courtesy is a fair offset to any little unpleasanthness, and renews and promotes confidence. We must be humble and simple enough to ask pardon of others for our little errors. Paul has it: “Endeavoring to keep the unity of the Spirit in the bond of peace.” (Eph. iv. 3.)

7. The tongue is an old offender against fellowship. It “is a fire, a world of iniquity.” (See the discourse of James, Epistle, chap. iii.) We may as well lay hands violently on our brother as to lay tongue violently on him. The tongue must be kept in God’s great washing-place for filthy things—the “fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” (Zech. xiii. 1.) But some one says: “I

tell nothing but the truth!" But an evil tongue is not necessarily a lying tongue. An evil tongue is one that "taketh up a reproach against his neighbor." (Psa. xv. 3.) Evil speaking is an unnecessary repetition of the fault of another. Faults may be repeated only and strictly as a necessity of the cause of truth and purity—a real necessity, and not the mere pleasure of speaker or hearer. Gossiping and tattling is not only in general harmful, but that of the religious order especially so. Religious tattle is not spiritual fellowship, but destroys it, immediately and remotely. It is many times refreshing to hear holiness news; but the tattler is a busy-lazy-body, without rhyme, reason, or holiness. The elect of the Lord must keep saved from tongue-faults and heart-faults together!

8. Differences of opinion are to be avoided, as far as practicable, even among the sanctified, lest they finally destroy confidence and fellowship. Where differences anything like serious exist, they require forbearance, and effort looking to settlement, on the basis laid down by our Lord. He directs us as follows: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) And again he says: "Moreover, if thy brother shall

trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more," etc. (Matt. xviii. 15-18.) Look carefully, and you will see the matter is made very plain. If you are aware that your brother has anything against you, go to him; and if you have anything against him, still go to him. Go, till you reach him. As the same scriptures are addressed to him, he ought to find his way to you. But you must go after him, whether he seeks you out, or is ignorant, or disobedient; your action is not made contingent on his. Surely, in view of all this, it is intended that brethren should be brethren, and not enemies! If the two brethren both start at once, they will meet at a convenient center. But in any event they will meet; and if it is through a real spirit of obedience in each, the result is likely to be glorious. This kind of work would put out many a smouldering fire of the heart, make friendships, promote general fellowship and usefulness, and bring glory to the Lord.

9. A holiness "mutual admiration society" is a poor promoter of holy fellowships. The devil gets a membership in it, before its history is full. Admire your brother or sister, in God only; and do not be so foolish as to think that nobody else can teach holiness but those who compose that charming circle!

Worship—idolatry—begets hatred. The winds will blow the arrangement to atoms, after a time.

10. While the incidents of race, color, early association, education, occupation, and position in society, may properly be used to promote the holiest fellowships, they must not debar them. Holiness destroys the line of color-prejudice. It is an equalizer; for holiness is equal everywhere, and holy fellowship is on a level. Natural tastes will lead to many fellowships, and even to special friendships; but the spirit of holiness overleaps these things, and brings those of diverse endowments down to the same level floor of the Master's banqueting-house of love. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 50.)

11. Our Savior does not pray that we may be taken "out of the world," but that we may be kept "from the evil." (John xvii. 15.) We must deal with worldly men, and be friendly with them, but we cannot fellowship the evil there is in them. The apostle Paul says: "Be not unequally yoked together with unbelievers." He does not forbid the yoking, if we are sure we can draw evenly with our yoke-fellow, and not give sin a particle of advantage. And this advantage he calls a "fellowship;" "for," he adds, "what fellowship hath righteousness with unrighteousness?" etc. None,

surely. When this fellowship begins, righteousness ends. There are some kinds of business that the holy cannot engage in, even as silent partners; for instance, a stockholding in Sabbath-breaking companies. Nor can they marry with the ungodly, for this is subordinating the spiritual to the natural, and through the natural to the carnal. But this subject is too large a one to be fully canvassed here.

12. There is almost constant danger, in our holy minglings, from the encroachments of the merely animal forces. There can be no doubt that, in very many cases, these have proved a basis of spiritual decline, instead of sanctified fellowship. More care is necessary than many seem to imagine. Care in conduct and care in spirit are both necessary. The appearance of evil must be avoided, and the temptation to evil, and evil itself.

13. Some attention is here proper to what, in the first epistle of Peter, is denominated the "kiss of charity." In several of Paul's epistles we find it described as the "holy kiss." But Conybeare and Howson, in their *Life and Epistles of Paul*, translate this apostle's words, the "kiss of holiness." These authors also say, in commenting on 1 Thess. v. 26: "This refers to the same custom which is referred to in Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12. We find a full account of it in the Apostolic Constitutions, book ii. chap. 57. The men and

women were placed in separate parts of the building where they met for worship; and then, before receiving the Holy Communion, the men kissed the men, and the women the women. Before the ceremony, a proclamation was made by the principal deacon: 'Let none bear malice against any; let none do it in hypocrisy.' Then it is added: 'Let the men salute one another, and the women one another, with the kiss of the Lord.' It should be remembered by English readers, that a kiss was, in ancient times—as, indeed, it is now in foreign countries—the ordinary mode of salutation between friends when they met." And let it be observed that our Christian salutations ought to be confined to those kinds and modes that are allowed by the customs and courtesies of our own land and day. Moreover, our salutations and all our intercourse must, verily, be confined within the strict lines of prudence and decorum, both to avoid temptation and evil speech. Especially is it to be recommended to those who are inexperienced in the ways of the world, that altar-work, where men and women necessarily mingle somewhat together, should be conducted in the most open manner, and that all such things as the continuous holding of hands be avoided. Some have needed such a caution as the above. But only a word to the wise is sufficient. "For, brethren, ye have been called unto liberty;

only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. v. 13.)

XXIII.—TEMPTATION AND TRIAL.

SOME have supposed that holiness implies freedom from temptation, if not from trial. But this is not so, for the disciple is not above his Master. Any saving grace is a preparation for trial and temptation; and all such grace, be it regeneration or entire sanctification, will be subjected to the fullest strains of this kind.

Temptation is not sin, but only a solicitation to sin. Trial is neither sin nor grace, but is simply a testing of grace, sometimes by temptation, and at other times by some other means.

Temptations and trials are irregular in their visitations, and uneven in their power. Nevertheless, sooner or later, all earthly situations become the play-ground of these things. The trials and temptations of the fully saved are, some of them, solely incident to their state, and as subtle as they are peculiar.

Temptations and trials kill many a child of grace. But they need not. Why should our hired servants

rule and destroy us? They are blessings in disguise, do we but so regard and use them. Remember, the trial of our faith and grace is precious. And remember, moreover, that there is always a "way of escape" from our temptations, either by their removal, or in an ability to bear them. (1 Cor. x. 13.) God knows which way is best.

Over the stone wall of our trials lie glorious victories. Through the mists of our difficulties lie gardens of delight, blooming, fragrant, and radiant with golden fruitage, in the beams of an eternal sunlight. Because these victories are over the frowning wall, and the delightful abundance of mercies is beyond the dark and chilling mists, they are all the more valuable, when, by the endurance of an obedient faith, we penetrate to them. We have no occasion to be restive in the presence of things afflictive in their nature. We may not well exclaim: "It is too bad that they have happened!" for nothing is, permissively, too bad. We have nothing, nothing to fear. "Our Father is at the helm."

God tries us, but he never tempts us. To tempt, to ask to do an evil thing, is directly opposite to his nature. He permits temptation, as a part of our probation and of our discipline. In the Old Testament he is said to have tempted Abraham; but the term is used in a restricted sense, only meaning

that he tried him. In the New Testament we read that "God cannot be tempted with evil; neither tempteth he any man." (James i. 13.) But God tries us, through his providence, and by various allotments. Some have had grace enough to cry out: "Examine me, O Lord, and prove me; try my reins and my heart." (Psa. xxvi. 2.)

The sources of temptations and trials are, with the sanctified, as ever, "the world, the flesh, and the devil;" only we here use the phrase, "the flesh," not to cover the carnal mind, but the sanctified human nature. It is sometimes said that "all our temptations are from without;" but this is not quite a satisfactory statement. They are from without the responsible nature. But the blind and natural appetites of the body may, innocently enough, solicit to an evil act, which the judgment very promptly declares to be wrong and ruinous. So also our natural affections may be similarly solicitous and innocent, till we sit in judgment in the case, through the moral sensibilities. The natural self may properly be recognized as something other and distinct from the (religiously) spiritual self, and the Christ-life in us; but this spiritual self and life must ever hold the natural self—all the natural affections and instincts—in subjection and solution. And many times the latter will be, for the time being, as thoroughly lost sight of

as though they were destroyed. Ignorance of these things has made mischief for many a sanctified soul. On the other hand, many, not sanctified, have thought themselves fully saved, because they attributed the movements of the carnal mind to the innocent movements of nature alone. From what is here defined, we can understand what kinds of "uprisings," as they are sometimes called, will cease when we are sanctified, and what may continue. See the observations on the eighty-third and eighty-fourth pages of this work.

But the subject may be illustrated. A truly sanctified man, while properly engaged, all at once feels like destroying something—as he expresses it, "like biting nails." What is the trouble? Simply, his nerves are supersensitive, and therefore belligerent. Or, he feels an oppressive gloominess, that arises from dyspepsia, or a passing nervous disorder; but looking into his heart, he finds the joy of the Lord fully enthroned there. Or, again: a truly sanctified woman is caught by the dress while moving quite quickly along, and feels a momentary mental disturbance. This impulse is caused by the protective movement of the mind, and has no moral quality whatever. The very next thought, when grace speaks, is full of peace. But these things become temptations, especially to many naturally sensitive persons.

The sanctified heart's-door is shut and bolted against temptations ; yet through its latticed panels sometimes come their noises, and outwardly proceed inquiring glances. If these glances are permitted by the will to turn into desires, the locks of steel are turned into flax, that burn up in the fires of the new-born lust. Let us hide ourselves more, instead of less deeply, in God, in the hour of trial. "Lead us not into temptation, but deliver us from evil."

XXIV.—FEAR.

FEAR is the fence of the soul. As a purely natural instinct it is not an enemy, but a friend. It is built around the things we love, to separate and protect them from the things we hate. It is the child of love. Some think it born of danger; but it is the enemy of danger, and sustains no blood-relationship to it whatever. Fear lies within, but danger lies without. Fear is the protective instinct of our nature.

As a natural quality it is indispensable, and belongs to the saint and the sinner alike, and even to the lower orders of intelligences. Moreover, it is indestructible. It rests, and is out of right, when

no enemy is apparent, but at the first scent of danger is aroused into activity.

Fear fights or runs, according to circumstances. If the prospect of victory be good, it draws the sword ; if poor, it probably calls a retreat. Tyranny and cowardice, in the same individual, result very largely from the condition of his fears.

Physical fear is often the mere result of shattered nerves. It is also a result of mental states, that grow out of those which are physical. To be startled at sudden noises or appearances is not necessarily anything more than a movement of the natural sensibilities. Some come into the world greater cowards than others.

Moral fear is a result of spiritual condition. Men are afraid because they are sinners, or have sinful hearts. There is an insecurity about sin which, when appreciated, causes trembling. The sinner is in the bondage of fear. He fears God, fears punishment, and fears his fellow-men. He fears God, because his character is impure, while God is holy in his infinitude. He may admire the power and knowledge of God, and the works of his creative hand ; but his infinite rectitude he hates, and therefore fears his approach, and like fallen Adam, endeavors to flee from his presence. The sinner fears punishment, and fears death as the door to punishment, which he is sensible of deserving ; or

at least he fears the Great Beyond, because it is the Great Uncertain. The sinner fears his fellow-men, because he knows, by his own heart, the treachery of sin. He often fears the righteous, from reasons akin to those which make him fear God.

But holiness is safe from the bondage of fear. It is self-possessed. It is manly in its bearing. It does not fear God, or punishment, or devils, or men, in any slavish sense. The holy man, though poor, and in some respects oppressed, is a kind of lord among men.

He will have natural fears, like other men, but not moral ones. But many natural fears will never be known, because holiness—the God-nature and God-power in him—keeps even the natural man from many a serious disturbance. Naturally, his fears will be excited lest the work of salvation be impeded by the faults of its friends. In a proper sense, he fears a thousand things. Paul, though fully sanctified, speaking of his own experience, says: "Without were fightings, within were fears." (2 Cor. vii. 5.) Another inspired writer tells us: "What time"—the very time—"I am afraid, I will trust in Thee." (Psa. lvi. 3.) So this kind of fear is not contrary to trust. John says: "There is no fear in love, but perfect love casteth out fear, because fear hath torment." (1 John iv. 18.) He does not say that "all fear" is cast out by perfect

love—as some mistakenly quote him. If that were true, then where are the sanctified? But holiness lifts the soul out of the serfdom of sin, into the glorious security and liberty of the children of God.

There is a marked difference between the fears of the Christian who is fully saved and the one who is not. With the same degree of natural proclivity, the former more thoroughly overcomes; and, in some cases, is likely to feel the power of such temptation no more. Many who do not enjoy the blessing of a clean heart are afraid of backsliding—slavishly afraid. The entirely sanctified merely exercise a natural fear of backsliding, by carefulness of obedience; for to allow more than this is itself a backsliding from holiness. Each of the characters here supposed is saved from the fear of divine punishment, for each is saved from his sins. But the one who has gone no farther than regeneration is still, at times, in some measure afraid of God, because his heart retains inbred sin, the potent principle of slavish fear. The blessing of holiness is a charm-worker in relieving the children of God from the snaring fear of man. How gloriously the little ones do and dare, in the presence of oppositions, at home and abroad, not only from the world, but the professed body of Christ and its ministers.

There is a kind of fear—hardly called so with strict propriety—that the regenerated enjoy, and

the sanctified enjoy it more abundantly. It is filial fear. It is reverence. It is hearty and loving respect for the character of God, for God himself. It is the real and proper expression of finitude to the Infinite. It is love at the foot, looking up to Love at the head. It is the child-attitude before the Father-attitude. In all this there is nothing slavish and burdensome, but all is natural, and in natural order. The fear of the child-heart is not the fear of the slave-heart, and love knows no trammels. Praise God!

There are those who object to the familiarity of the holy with God. They are unable to allow the informal approaches and words of endearment that are sometimes to be observed. They declare the whole thing to be irreverence. The Lord pity them! There is something of the slave-spirit still in their hearts; so they confound this unwashed element with that of reverence, and call purity irreverent! Rather, their own fear is irreverence, while perfect love is the most reverent thing under heaven!

TIMIDITY.

Many professors of full salvation are occasionally timid, and not always free from entanglement on account of it. The subject therefore calls for special attention.

Timidity is not slavish fear. The latter is often mixed with it, and sometimes stimulates it amazingly; but this is not so in the heart of the sanctified. It is possible to be entirely cleansed from sin and still be timid; but, of course, it is not possible to be so cleansed and have such fear. The two are in no sense identical. One, as a natural quality, has its source in heaven; the other, as a moral quality, springs from the abode of endless night. It is true, had there been no sin there had been no timidity; but timidity, instead of being sinful, or an ally of sin, is a protection from it. It is simply the natural safeguard of modesty. Thus it is seen to be, not an enemy, but a friend.

Now the purely righteous "are as bold as a lion." They do what they see they ought to do. They may quite timidly shrink from observation until duty calls; but at the call they go forward in calm self-possession. Thus many a naturally bashful one does valiantly for God, under the instruction of principle and the inspiration of the Holy Ghost. But when the work is finished, they leave the field, and fall back into that retired self-consciousness, so characteristic of the timid.

Two thoughts are worthy of consideration in this place. One is, to learn from the Holy Spirit, and to be able to distinguish, between timidity and the sin of fear. The other is, to be able to look directly to

the Lord, when duty approaches, and timidity presents itself, and there is a temptation to fear, disobedience, and sin.

There are seasons of blessing when the sanctified, though naturally very timid, are entirely relieved from it. But it will return. Yet there is, doubtless, a blessedly advanced state, where the Lord can so trust his little ones, as to permanently take away the fence of natural timidity.

XXV.—OPPOSITION—PERSECUTION.

OPPPOSITION, even to the point of persecution, is an incident of holiness. "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.) No exception is made. Sooner or later, if faithful, it comes.

It cannot be said that persecution has ceased because the fires of Smithfield are gone out, and the racks of Goa have no more victims. The state of civilization has much to do with the forms of persecution. There are many ways of injuring the elect of God. The same spirit that killed the prophets is still in the world, though it be engaged in building monuments to ancient, heroic virtue; and it will

find or invent its methods of destruction. "Those who witness to, and press forward, the work of holiness, though not actually killed, it may be, yet they are hated, ostracised, innuendoed, and caricatured, from pulpits and newspapers; shunned in company, denied offices of trust and honor, and hounded as disturbers of a sinful repose. This is more so in some places than others; but where holiness is not opposed, in some form or degree, it is because it is spurious, and not worth the old lion's growl." (*Martyrs of the Holy Ghost.*)

Yet if one suffers from adherence to holiness, there is very likely some one ready to take it for granted that he is either unwise or unholy. But this is a grave mistake. It is *prima facie* evidence that he is as true as steel. Many certainly offend by their folly; but we shall be abused on account of wisdom and fidelity. There is a sickish and sentimental "holiness," that feeds itself on sweetened porridge, and cries, "Peace, peace!" It is neither hot nor cold, and is unacceptable to God. It fears to war against sin, because of the attending commotion. But true holiness and sin are at eternal variance. We strike sin—will, and must strike it. Think ye not, sin will strike us, if it can? Certainly. Let no one be so simple-minded as to imagine otherwise. We strike at sin, to save the sinner; but sin strikes at us and holiness together. It is true, there are

times when sinners are disarmed and docile. This is because we do not crowd the battle; or, crowding it, their judgment, wonderfully convinced, stills the fight, for the time being. But, in the latter case, a period comes, when those who finally reject the light are prepared to reject those who continue to throw its red glare in their eyes. Oh, this is a fierce and mighty war! Let it go on—without even a truce—till the domes of heaven appear in view!

Some say, no real Christian opposes holiness. But this is not so. After conversion, carnality "is not subject to the law of God, neither indeed can be," except by way of mere force. It is as contrary to holiness as though it were not chained. It shows itself in opposition to specific methods, and specific doctrines, too; and especially against the second, instantaneous, sin-destroying work, wrought through faith, known as the "blessing of holiness." Sometimes, also, it is to be noticed as opposing the indifference of the purified to the sword and clatter of mere authority. If this opposition is felt to be wrong, and yet is premeditated, it brings condemnation; but so much that is done is purely in the blindness of inbred sin, that it is often dangerous to undertake to determine its intrinsic character. It will not do to pass on every one as a backslider who opposes the holiness movement. "Who shall lay anything to the charge of God's elect? It is God that justifi-

eth." (Rom. viii. 33.) Let him attend alone to that work.

Persecution is a precious trial of faith. It makes the bright gold shine luminously. Some are found wanting under the trial, and others foolishly lose grace. In a bitter church-persecution, we soon find out whether our reputation is safely locked up in the heart of Jesus, or is committed to some such broken cistern as a minister or the brethren of the society. We see whether we have the "leap-for-joy" principle in us, when they "separate us from their company." We learn whether we are fearless with Jesus, or shake at the shaking of some earthly prop. Lord, bring the holiness people down where they will be worthy of persecution! Then let it on them, to thine infinite glory! Amen.

But what shall we do with persecutions? Simply suffer them; this is about all. Be sure to keep the spirit free from bitterness, the carnal fighter; and from fear, the compromiser of faith. Keep the heart in the fountain, in spite of everything, and work on.

It is generally amiss to say much of persecutions; and some err in this direction. If we do, self-glory will probably creep in, ere we are aware. Beside, the effect in such cases on others is anything but good. But silence need not be universal. Every deprecatory psalm is a protest against this. What

would the records of Elijah, and of Jeremiah, and of Paul be, if their persecutions were not there? And even the Spirit of Christ "testified beforehand the sufferings of Christ." The seeker of holiness ought not to be kept in ignorance that his new grace will be called into exercise in the form of new courage in the presence of opposition. And again: we are so constituted that the holy sympathy received, while under the harrow-teeth of persecution, is valuable; but in order to receive this, others must know our state.

There is one thing that the persecuted soul is particularly called to do. Keep your furnace of coals always hot and always heating, and watch for an opportunity to heap as many of the fiery peacemakers on the head of your tormentor as possible. (Rom. xii. 20.) Do not forget this! In it we see the scope and meaning of Matt. v. 39-46.

The spirit of martyrdom has not left the church; nor will it. But while some are God-made martyrs, others are made such of themselves. We must not seek persecution; this is clearly anti-holiness. In our probity and faithfulness we shall certainly do things that will arouse opposition; but we are not permitted to do them for the very purpose of opposition. In other words, we may not purposely tempt another to sin, even though good is likely to be found on the rear car of the train!

XXVI.—POPULAR "ORDERS."

AS the land is filling up with these organizations, their presence cannot be ignored by the friends of heart-purity. If they are good, we must say so. If they are bad, we must say so. And if they are indifferent as moral activities, still we are called to know the fact, and to state it.

It were altogether improper to deny that many of them profess some very good tenets. There is considerable benevolence among them; although it is always turned inward, either to their own company or the dependencies of the latter. Several of the lighter ones are expressly founded on the general welfare of mankind, in the promotion of what is known as the cause of temperance.

From a merely worldly stand-point, some of these organizations do not appear to be unworthy, while others do; but from the vantage-ground of holiness they are all either unnecessary or positively bad.

1. The unconverted often seek these bodies for social pastime. The sanctified do not. Sociability is right in itself, but holiness meets its necessities so fully as to supersede the requirement of worldly societies, built up for this express purpose. Besides,

some of them are open to the objection of leading directly or indirectly into serious immoralities.

2. The money spent in these societies for initiations and regalias may be set down as sinfully lost. The ceremonies in vogue are often frivolous and sickening, and unworthy of the serious attention of serious and heaven-bound mortals. The regalia is a kind of child's-play tinsel, displaying a very cheap kind of pride, that cannot possibly be sanctified. Many of the titles of office and honor are improperly, and almost blasphemously bestowed and received. The forms of government in use by some of them are degrading to the free and the saved.

3. Many of these societies are secret in their sittings, and partially so in their principles. They depend, in a great degree, on secrecy for existence, and it bolsters them, by its enchantment, out of a just and honest proportion. A thing of this kind is no better for its covering, and is almost certain to be worse for it; and, indeed, there is natural danger growing out of the constant, secret intercourse of any body of men. They endanger civil institutions and religious liberties, and are a menace to the natural and prescriptive rights of individual men. They may become, and often are, the means of the plottings of designing and occasionally wicked men, against the peace, good order, and morals of society. They are known to be sometimes treasonable to

governments in times of war. And justice is often thwarted, and criminals are unlawfully aided, by the clandestine manoeuvres of members of the "lodge," or the "lodge" itself. The secret machinations of these orders are felt in the council-chambers of bishops, synods, and churches; and men go here or there, professedly to preach the gospel of Him who affirms, "In secret have I said nothing," not at his appointment, but at the unknown beck of favoritism from a fraternity that ignores the very name of Him who owns the whole soul-harvest. So far-reaching is the power of secretism that thousands train under it, not for benevolence, but to gain its support in the furtherance of their own secret lust for money or place. It is an enemy to purity, and to mankind.

4. The benevolence of these orders, of which much is said, is not beneficence. That is, it is worldly, and not Christly. It is the selfishness that looks alone to the interests of the charmed circle of membership, and membership-kindred. The true church takes care of its own, but with unselfish instinct it encircles all human necessity with its arms. How unlike the charities of the lodge! The sanctified require no lodge-stipend in sickness or death, but find the Everlasting Arms their support in times of need and distress. "For the eyes of the Lord run to and fro throughout the whole earth, to

show himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. xvi. 9.)

5. Probably there are not wanting some of these societies—especially among those that are communistic in purpose—that are atheistic, or such in tendency. But the most of them are theistic—some accepting and some rejecting the Bible as the will and truth of God. Some are resorted to by sinners who feel the need of moral support, but will not receive Christ. To them, the lodge is a church, and its cherished declarations a religion. Taken as a system, one of the greatest dangers of lodgery lies in its religio-irreligious character. It is a rotten plank, spanning an awful chasm, and many an eternity-bound traveler, supposing it to be passable and safe, has broken through it into perdition! It should especially be considered, that no order that purposely and deliberately ignores Jesus the Christ, and in its prayers and ceremonial rejects his very name, can properly be accepted by his true followers. "What part hath he that believeth with an infidel?" (2 Cor. vi. 15.) In point of fact, many Christians have been deluded and destroyed by the lodge. Many others have instinctively forsaken its gatherings, though not fully and formally renouncing it; while yet others have thrown the Babylonish garment to the winds. There are many instances where receiving the blessing of ho-

liness has proved the reception of light that has finally and completely driven out the darkness of the lodge, no matter what its name or specific character. This work of separation must and will go on. The pure are bound to free themselves from the slavery, the mummery, and the pride and selfishness of the whole system.

6. The time will come when temperance activities will be carried forward without serving as a side-help to the great system of irreligious secrecy. It will make its final victories as a grace of the Spirit; and by the Spirit, through the ever-living church, as the Spirit's road to the hearts and lives of men. The time ought to come—to be here already—when the really useful gatherings of the farmers, as such, and the mechanics, trades and professions, as such, should all be held without the infliction of oaths or vows, without the dangers of secrecy, and void of the presence of a childish or heathenish ritual.

7. The oaths or obligations imposed in many orders lie beyond the principles of civil and divine law. They are thoroughly extra-judicial. Some of them are not known beforehand, even in their general character, while every obligation imposed in a court of justice is or may be well known. The obligations assumed by the sinner and the Christian are written down in God's Open Book, that all may

know them. And all of them are found to be just and right altogether. But when the oaths of the secret conclave have been taken, and are carefully examined, they do not always bear the test. Some are impossible pledges, and others clearly unfit to be kept. The penalties attached to many of them are simply horrid. They are blasphemous. They call for life as the penalty for breaking them, even when it is found that they cannot be conscientiously observed.

XXVII.—SANCTITY OF THE BODY.

HUMAN life is the gift of God. Its purposes are noble beyond conception. It is primarily intended for the pleasure of the great giver. To man himself it is the embodiment of probation, and significant of holiness, usefulness, happiness, and glory everlasting.

Probationary life is bound up in the body. It is a part of the man. Yea, more; it lives itself. The spiritual part lives in it, and imparts vitality to it. The brain lives; the nerves live; the blood lives; the muscles and membranes live; even the bones

are alive. The soul vibrates in every part, and all is instinct with life. To kill the body is to set the soul adrift on the mighty currents of eternity. It seals final judgment and fate beyond the possibility of change. "He which is filthy, let him be filthy still; . . . and he that is holy, let him be holy still."

The body is God's dwelling-place. "Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. vi. 19.) It therefore, in a special sense, belongs to him. "Ye are bought with a price; therefore glorify God in your body." (1 Cor. vi. 20.) Each saint's body shall have part in the first resurrection, "that it may be fashioned like unto" the "glorious body" of Jesus. (Phil. iii. 21.)

Thus this tenement of clay, no longer made dishonorable by the baseness of sin, is ennobled as an important and necessary link in the great processes of salvation and eternal life. There is written all over it, in golden letters: "Holiness unto the Lord." It is now the object of a sanctified care. We can only transport it to such places, and use it in such services, as shall be pleasing to God. Life is now valuable, not merely by natural instinct, but by that instinct purified and made obedient to our high calling and holy estate.

To harm the body is sin. To render it impure, by devoting it to unholy service, is sin. To give it over loosely to its own appetites, be they natural or

abnormal, is sin. To kill it is sin. Indeed, but for one purpose may we harm or destroy these bodies—as Jesus himself laid down his life, in the cause of holy love. Look at the Decalogue—scan it closely. It strongly arraigns the infraction of physical law, and embalms it as sacred. Look at Jesus, the remedy for the broken law—see him dividing his time between the cure of the body and that of the soul.

So many think it honorable to be sick! But, aside from accidents and unavoidable causes, and obedience to the law of charity, sickness is a burning shame. It is a result of sin. 'The Lord told the Israelites, as they were about to enter Canaan, that if they kept his commandments he would take away from them "all sickness." (See Deut. vii. 11-15.) Sin cut down the generation of man from eight hundreds, as it was before the flood, to eight tens, as it was when the book of Psalms was composed; and now it has receded to half the latter number of years.

Depravity of the heart is often shown through depravity of the body. An unholy body acts upon an unholy heart, and sets it in motion. Many a child is whipped, and many a harsh expression employed, immediately occasioned by bad physical conditions. A good body gives tone and respectability to many a life, though the moral nature be untouched by saving grace.

Holiness gives superior attention to the body. This is in the general nature of things. Nevertheless, there are great mazes of ignorance to be beaten down, before even the sanctified will do many necessary things for the promotion of health and longevity. Let us be light-gatherers and light-bearers, singly and together, for the good of all.

Prayerful attention is now asked to several specific points that pertain to physical sanctity. No alarm is necessary if some darling habit of yours be considered. The sanctified can allow full freedom of speech and of pen.

DRESS.

1. From the stand-point of health, the subject of dress calls for more of the attention of the sanctified than it receives. Dress is designed for protection and comfort, as well as for decency and propriety. It should keep out winds and dampness, and keep heat within and equal. Many do not wear clothing enough, or that which is warm and heavy enough, for protection. Many, more especially women and children, wear too much on some parts, and too little on others, thereby causing unhealthful congestion and bloodlessness at the same time. Many wear unnatural stays and supports, which of very necessity are too tight for free and healthful muscular motion, and misshape the lungs, so that the blood that should flow to them is poorly vitalized by the air. This is a frequent cause of early decay and death. Many wear ligatures, such as hard and unyielding hats, waistbands, apron-strings, and others, that benumb the nerves, hinder the blood, and, in some cases, bind and weaken the vitals. Many women hang long garments to themselves, that from their weight are not easily borne; or even trails, that grow filthy and unseemly, and at the best are tokens of servile pride, helplessness, and an unwillingness to take part in the honest labor of humanity. Many women—and some of them pro-

fessing holiness—have not yet shed their false-hair, when their natural hair is abundant; and there are few who have learned the positive unhealthfulness of heating the back-brain by wearing the hair over it tied into a hard bunch; causing congestions, headaches, and physical tendencies to irritation and an unamiable and unenviable temper. The Bible says: "If a woman have long hair it is a glory to her, for her hair is given her for a covering." (1 Cor. xi. 15.) Then let it be worn long, (it does not say, "very long,") and not be wound up; then, and then only, it will satisfactorily prove a "covering." The above catalogue is very incomplete; but if all, both men and women, will make a hearty and conscientious study of dress, it will well serve themselves, humanity, and religion.

2. And now to the Scriptural and spiritual view of the subject. Let us read: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." (1 Tim. ii. 9.) Here adorning is not condemned, but beautifully commended. Modest apparel is declared to be an adorning: and such modesty is defined. It is the kind that corresponds exactly with "shamefacedness and sobriety." That is, unobtrusive, not showy, not *loud*. It is neat and clean, or at least agreeable to the wearer's occupation. It will be noticed that ample room is

left for a correct natural taste, which demands some little contrast in color and form, as is indicated by a light collar, or something of the kind ; but it discards those violent contrasts, as seen in broad linen fronts (on men or women), flashy ties, long streamers, fancy head-dresses and flowers or feathers, and all kinds of curiously-wrought and labored articles of dress or show. A garment is not excluded merely because it suits the custom of the times, if it is at the same time healthful, comfortable and modest ; but it clearly admits peculiarity of dress, when, as is often the case in degenerate times, this is in the interest of plainness and modesty.

The special articles that the inspired quotation condemns are types of classes, or constitute a class. Thus, "gold" properly includes all articles more costly or showy than gold ; "pearls" evidently include all jewelry and useless things ; and "costly array" includes all cost in clothing above a durable neatness—as when a preacher, or other party, puts ten or twenty dollars extra into a coat, in mere fineness. All these things are contrary to the modesty enjoined, as they necessarily, and usually with purpose, invite especial attention to themselves, supposably to the credit and advantage of their owner or wearer. They are the "outward signs of an inward work of"—not "grace" but vileness and corruption. They are, virtually, "passes" to the good

graces and society of those who make up their judgments and their "sets," not on the solid principles of worth, but on the accidents of wealth and appearance.

But some say that the wearing of gold for useful purposes is not forbidden. Now let us see. The useful ornamentation of modest apparel is expressly enjoined; while, not with it, but separated, and placed directly over against it, we find gold among the articles expressly forbidden. That is, in stating the propriety of clothing that is purely useful, gold is excepted by name, and forbidden. Thus we very easily conclude, that no useful article about the person may be made of gold. But to make the matter still plainer, gold is clearly forbidden under the term, "costly array." That gold, comparatively considered, is costly, is a matter beyond argument. The standard gold dollar of the United States weighs $25\frac{1}{2}$ grains, and the standard silver dollar weighs $412\frac{1}{2}$ grains, a proportion of 101 to 1650; and the intrinsic difference is a little greater than this. Thus are put to blush, as costly, all such things as gold watch-cases, and the road is open for silver ones, as moderate in cost but valuable in use. It also puts steel-bows instead of gold ones on our spectacles; and something else, appropriate and convenient, for pins, guards, etc. The mischievousness of wearing gold is further seen in the fact

that many times it has the "appearance of evil," and, moreover, it is the excuse and stepping-stone for things frivolous and gay. Some wear it because, they say, they "can afford to." But no one can afford to use money needlessly, nor to disobey God.

LABOR AND REST.

Man was made for labor and for rest. One is as natural and as necessary to him as the other, and both are fundamental in normal human life. Considered together, one is as honorable in practice as the other.

Sin has so disturbed the natural order of things that some work too little, and others too much. One is a life-waster, while his neighbor is a life-consumer. The lazy fights work, and the zealot fights rest; and between them, the burdens of life are unjustly borne. It is said that if all worked their proper proportion, then none need work over six hours per day. There is nothing in the mere possession of wealth that rightfully excuses labor; nor does "the world owe any man a living," who is able to earn it. It is right that every drone gets at least an occasional jostling; and it is also right that the over-worker sometimes gets into the prison-house of suffering, and then into the narrow house of death, for breaking the law of his body. Many a premature death is charged to Providence, that in

the eyes of God is practical suicide. It is our duty to know the way of life, and to walk in it.

Holiness comes in, that it may right the labor-question. This is one part of its mission. It dignifies work, and makes it delightful, whether of the hand, head, or heart. It dignifies rest, and raises to it the beautiful monument of lengthened life.

Still, holiness has been hindered by ignorance, or it would have done more in regulating our activities. It will not always be kept back in this, one of its God-given powers.

It is not rest of the body alone that saves the body. Work expends vitality, no matter what its direction. Both the mind and the affectional nature need use and expansion ; but beyond the point of legitimate use, they not only injure themselves, but the casket that contains them and gives them such golden opportunities. On this account our love of the good and hatred of the bad need frequent sabbaths. And love itself grows stronger by allowing it to hibernate, to sleep, to be let alone for a little time. It is a mercy that the Spirit frequently dispels the summit-cloud of sanctified emotion, or turns our feelings into less-exalted channels. Direct spiritual labor tires the heart itself, if too long persisted in, and also wearies the mind to depletion ; and then they act on the body, and unfit it for successful labor. They all need rest together.

To say that a lively prayer-meeting rests the wearied body, is scarcely correct. It merely restores the drooping circulation, with a feeling of rest, and expenditure goes on, instead of rest. Why will we not learn to save our strength for the prayer-meeting, when specially necessary, or else, if very weary, religiously and deliberately keep away from it! It were only an extraordinary emergency, growing out of the pure law of charity, that should cause such a rule to be broken.

The proper time for social meetings is in the early part of the day—especially before night-fall. Then the whole man is more vigorous, except nature has been turned about through false habits. Yet, as we reach sinners the most extensively in the evening, gatherings at that hour seem inevitable. But the abomination of late meetings, as a habit, should be more sedulously guarded against by the holiness people than is usual. Many very long meetings result from singing whole hymns, when a stanza would do, merely because singing makes people feel well! But alas for the physical reactions that come in time! Late meetings are only occasionally necessary; and the work will frequently go on all the better, if an adjournment be made when at a point where feeling and expectation are high.

People—even many holiness people—pay far too little regard to sleep. It ought to be more abun-

dant, and there should be more of it before midnight. On going home from meeting, go immediately to bed, instead of getting up a holiness sociable!

Do not eat anything—not so much as an apple—before retiring. Deny appetite, if you feel it, for it is unnatural. Rest is needed, and not food; and to set the stomach in motion is to hinder complete and necessary rest, by diverting the vitality into a new channel. There is expenditure and loss, equally by praying and digestion. Many a life is lost—many an evangelist's life is destroyed—by late praying and late eating.

We sometimes miss the meaning of the word "sabbath." It is "rest." By a well-advised law of nature, the Sabbath is not only for worship but for repose. Many people never give their bodies a Sabbath, but go to meeting too much; and it is as true that many ministers defraud their bodies, by working seven days in the week—Sunday being as laborious as any. This is wrong. And as the soil of Israel got its Sabbaths by the seventy-years captivity, so these people and ministers finally get their Sabbaths by an enforced rest.

You say you are a healthy man or woman, do you? It is well. Then stay so, yet awhile. Lift for God—perhaps lift mightily for him—and then breathe, and rest. Use your life-forces; but conserve them rationally. Forecast your working-

places, if necessary; but if saved fully, and at the same time naturally active, then be sure to forecast for rest—be you young or old. Live! live!

FOOD AND FASTING.

If any one regards the present title as out of place, in giving "lessons in holiness," he will readily be righted by scanning the rich treasure-house of The Word. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

1. There are various scriptures against gluttony. Gluttony may be defined as improper eating; eating too rich food, too much of it, too irregularly, and needlessly. By it there is waste of sustenance, injury to the body, a benumbing of the spiritual senses, and loss of spiritual power. Gluttony is as much an intemperance as whisky-drinking. And Sylvester Graham well observes (we quote from memory), that drunkards are made in the dining-room, rather than in the bar-room! Such being the case, the grand remedy for tippling should be enforced by the Christian philanthropist.

Many of our holiness people are suffering from one or several forms of gluttony. They pamper themselves, their children, and their company. The appetite is tempted with too many kinds at the same repast; with mere stimulants, in the form of spicery; with swine's-flesh, the mother of scrofula,

and with rich cookery in general. Many are confirming themselves and their children as dyspeptics, by eating at all times; for in this way the stomach is deprived of that rest which is absolutely necessary to its own health and safety, and also to the continued manufacture of good blood. Many stomachs are never empty and at rest except a few hours before breakfast. Experience proves that it is sufficient to eat only twice a day; but if you think it better to eat three times in twenty-four hours, then be regular, and do not eat fifteen times! And be as regular with the children as with yourselves. Why imperil their lives simply to please them?

2. The subject of fasting claims the attention of the sanctified. Fasting is sometimes a physical advantage; but it is also an institution of Christianity. It is an extraordinary cessation from food—total, or sometimes partial, or from “pleasant food.” It is not a penance, a merit, but an act of self-denial; a privilege, a duty, or both together. It allows the vital force to be diverted from the stomach to special and continuous acts of worship, prayer, and self-examination. It therefore implies a cessation from ordinary work, so far as possible. It gives the opportunity, many times required, of deep communion with God, and deep searchings into his character and plans. The ancients fasted, and so did Christ. And he told his disciples—and

so speaks to the sanctified to-day—that mountain-moving faith is only exercised through “prayer and fasting.” (Matt. xvii. 21.) There are times and occasions when some great spiritual desire and burden makes fasting natural, and even compulsory.

The deeply pious, if they long remain so, usually have a habit of fasting. Some fast regularly, and others irregularly; but the latter way seems preferable, as it is more likely to prevent monotony and a mere will-worship, and the New Testament gives no rule on the subject. A deep and tender spirit can safely be left to the leadings of the Holy Spirit, as to the times and occasions of fasting.

It must be observed that fasting in concert proves beneficial. This may be brought about, in times of special need, by church or state appointment, or other and simple means. At our protracted holiness meetings the Lord frequently indicates to some one—perhaps more generally to two or three—the advisability of a fast-day, with an “all-day” service. These are often seasons of remarkable power. We have known a fast-day at camp-meeting to result in the blessing of as many, either justified or entirely sanctified, as on six or eight other days of the same meeting.

Occasionally there is suffering in seasons of fasting. This is not owing to an intrinsic necessity of the fast, but to general health and habits of life. A

drinker of tea probably suffers from a headache, while those who have abandoned its use, on such occasions are usually free from this ailment.

POISONS.

A poison is a substance which, when taken into the body, is an enemy of life. Of the whole baneful brood it will be proper to mention a few, because they are doing great harm by their constant and wide-spread use. These are opium, tobacco, alcoholic beverages, coffee, and tea.

Much is said of the cost of these substances. It is alarmingly great. There is no nutriment in them—we can scarcely say, the most insignificant trace of it; therefore they cause an inexcusable waste of the Lord's money. And if tea were valuable and wholly nutritious, costing fifty cents per pound, it would be an inexcusable extravagance, when placed over against oatmeal, costing five cents per pound! But still, the money-cost of these things is not the greatest bar to their use. Again: the most of them are robbers of common decency. They make their users filthy, or penetrate the surroundings with vileness. This is a very strong argument against them. But neither here is the superlative difficulty. The mighty argument is, every one of them is a poison. Again applying the question of cost: they destroy life's costliest commodities, life

and probation ! And as to purity, they, as poisons, are intrinsically unclean to mortal man ! They make the body unclean with their unhealthful and disturbing presence ! They make the soul unclean by loss of moral sensibility, and slavery to their use ! Oh, opium-idolatry, how wretched ! Oh, worship of tobacco, how debasing ! Oh, falling down before alcohol, how beastly ! Oh, coffee-slavery, how bewitching ! Oh, tea-god, how subtle and ensnaring ! All lusts of the flesh ! "Worship God !"

Toxicologists conveniently divide poisons into stimulants and depressants. A stimulant temporarily increases the activity of the nerves and blood, while a depressant lowers such activity. However, all poisons first stimulate, and, if powerful enough, then sedate ; and a substance is named a stimulant or depressant according to its most prominent characteristic. The stimulation of poisons is really a vital effort put forth to throw off the enemy ; and depression sets in when the vital force is proved insufficient, and falls before its enemy. Judged by these simple statements of the science of the case, the deadliness of the five substances considered is about in the order first-named ; opium being the worst, tobacco next, alcohol next, coffee next, and tea last. All of them, tea not excepted, produce very marked stimulation. Indeed, the oft-used word, "habit," and its less-noisy companion, "cus-

tom," are altogether inadequate to indicate sufficient reason for the use of these enemies of man. Every one is used as a stimulant, an excitant; or as a depressant, a sedative, a narcotic; whether the real object be known or not, or if known, acknowledged or not. Without exception, all of them are used because they make the user "feel well" for a while, or get him into a temporary working order, or from both causes combined. They all cause disease, as has been proved by the experiments and observations of men of science. They are destroying multitudes every year.

Now stimulants and depressants play into each other's hands. When an unhealthful excitant has raised the currents of vital force unnaturally high, a depressant is called, to hasten the reaction and tone down the intensity of life, and *vice versa*. In this way tobacco invites whisky, and whisky invites tobacco. One form of stimulants also calls for another, so that highly seasoned food, tea, and coffee, have a natural tendency in the direction of beer, wine, and whisky. Almost every whisky-drinker uses tobacco; and tobacco-users would as unvaryingly use strong liquors were there not so many other forms of stimulation, and were there not so much teaching against dram-drinking. As the case now stands, thousands use strong drinks to answer their cravings, under the convenient but

deceptive name of "patent medicines" (away with them!) and too many physicians, alas! help on the giant evil by prescribing intoxicants. But whatever the form of unhealthful stimulation or depression practiced, it seeks and obtains both its increase and its opposites. Hence the greater danger from any poison, however small its power may seem. And hence, also, the greater necessity for temperance in every natural appetite and passion, so that improper indulgence may not lead to the use of popular poisons.

The exhilarating effect of tea is very generally acknowledged. It is also true that this passes into a degree of down-right drunkenness—in how many cases cannot be determined. Joseph Rinear relates, that one time before giving up the seductive beverage forever, he distinctly felt the same "boozy" sensation, after indulgence, that so frequently follows the drinking of whisky. We respectfully ask the attention of holiness people and others to the matter of tea—and to that of coffee, as well. Many have given up these drinks; and a multitude more would do so had they sufficient light. So let the light be given! And let the young be sacredly preserved from the snare. No excuse should prevail for the drinking of "just a little tea." You can drink whole cauldrons of "warm drink," so often considered useful, without a particle of tea or coffee in it!

Tobacco is so powerful a poison that it is classed as a depressant, a narcotic, as against alcohol, that is classed as a stimulant. Because its special effect is to lower the vital forces, it is very harmful in destroying moral sensibility. This is the natural and easily-accounted for result. It destroys both soul and body together. If from its use the nerves are languid and the pulse is correspondingly slow, then the spiritual perception is beclouded, and the spiritual faculties are benumbed. Let us take an example, though an extreme one. See that old tobacco-user; how quiet he is, except when aroused by something extraordinary! His instincts are mostly groveling, vengeful and impure. He stands, with little interest, at the foot of the ladder of self-respect, aspiration, and moral power. What cares he, in comparison with true manhood, for wife, or child, or friend, or country, or Christ, or heaven! He breathes, rather than lives; he drones, as well as drools; and forgets the immortality of his opportunities, with the mortality of his doom. He does not, like the whisky-drunkard, "shoot Niagara," into the abyss of eternity, but sinks, imperceptibly and unalarmed, into hell. If, ere he passes away, he is saved, it is because an earthquake Holy-Ghost power reaches him. Indeed, the insensibility of the unsaved to the claims of the gospel is very often attributable to the deafening and besottish influence

of the tobacco-fiend. Many professors of religion have been dwarfed, and thousand on thousands spiritually slain, from the same cause. But holiness, blessed evangel! shows the evils of tobacco, and in the name of Jesus offers the tobacco-slave freedom—entire freedom forever—from the chains of his unnatural appetite. Praise the Lord! There is light on the pathway, also, that shows us that our lands are not to be prostituted to the unholy culture of this poison; that our industries are not to be given over to its care and preparation; that our merchandry may in no wise be contaminated with its profits; and that our houses, and social intercourse, and persons, and influence, must not be saturated with its unholy incense! "Be ye clean, that bear the vessels of the Lord!" (Isa. lii. 11.)

Opium is a poison largely prescribed by medical advisers. In this way it came to be employed as a soother of pain, until now it is used, independently, on the right hand and left. It soon becomes a necessity to passable existence; it then breaks down the body's powers, life becomes a burden, and death closes the earthly scene. "The opium-eater's life is a slavery, and a slow suicide. The hereafter is fearful to contemplate. We bring opium-medication, the great mother-source of the evil, directly to the manhood, and conscience, and honor of the physician. We believe there is no need of it, at all; and cer-

tainly you ought to believe that, at least, it should be narrowed down to a very small compass. Then be pleased to work vigorously in that direction! Every parent ought to beware, religiously, of the "cordials," advertised for quieting the little ones. They all have opium in them. Keep them away. It is written: "Thou shalt not kill!" And let every man and woman be personally free from the powerful narcotizer. Do not hold live coals in your hands—they must burn you! If free, keep free. If not free, come to the all-saving fountain, and be cleansed from sin, and purged from the awful opium-curse. You, like others, may be fully freed, in a moment of time!

Some holiness people have found that sanctification of the body does not comport with the use of poisonous drugs, in any shape whatever. The opening heaven of light, doubtless, will reveal this fact to many more.

XXVIII.—RECREATIONS—AMUSEMENTS.

MANY are out at sea, without anchor or rudder, on the subject of recreations, amusements. For this there are two general causes. One of these

is depravity, and the other is more or less lack in the discovery of fundamental principles.

The ground-thought of "recreation" is renewal of life. That of "amusement" is diversion. As used, they both have added to them the thought of pleasure. Recreation is such a new order of activities as gives to the organs of either the body or mind, already exercised, an opportunity to rest and recuperate. Recreation is always amusement, but amusement is not always recreation. Recreation is proper; but mere amusement is improper, because it tends to the destruction of life and morals. Mere amusement represents license, trooping gaily through the regions of sin; and asceticism, with its cloisters and houses of separation, is a frost-bound traveler in the Arctic belt, formal, and dead; but recreation, well-guarded by prudence and love, sits between the two, in the fruitful fields of holiness.

1. We are so created that recreation is sometimes of service. God is found in it, and it is then a blessing to the soul. But some things recreating to the body are the contrary to spiritual life. Children, in their innocence, are fond of recreation; and we can well understand that the child-like simplicity of the life of holiness may and ought to embody and sometimes utilize the best elements of recreation. Some of us would live longer and better lives if we would occasionally throw off a little of the dignity

that position leads us, and not be ashamed to show a trifle of the purified humanity that still remains ! The sick and ailing, especially, may take a hint at this point. There is no objection, but approbation, in the case of those friends who, recreating in a Florida Winter, not only gave "full-salvation testimony in country meeting-houses and cabins," but enjoyed "moonlight strolls through moss-draped forests, rambling through orange groves," with "native peals of innocent, wild-woods laughter." But, alas ! we should quite melt away, and lose sanctification, were we long to live in such an atmosphere. It would soon cease to recreate, and begin to destroy. And we do not forget that there is sometimes such an elevation in divine manifestation, it may be for days or months together, that scarcely the shadow of recreation is recognized or desired.

2. One corner of social life is built on the foundation of recreation. By expending somewhat in this direction more is gained than lost. Paul recognized this when he proposed visiting the Romans, in journeying to Spain : "If first," he said, "I be somewhat filled with your company." (Rom. xv. 24.) But what fearful derelictions in social recreation—God and eternity left out, and the worldly spirit and its customs brought in ! Jesus must be all, in all, whether we speak directly of him or not. After separation from the worldly spirit, that even

infests the professedly Christian churches, Lizzie M. Boyd says: "And now began the reproach of the cross. There were fairs and festivals in the church; but I had to say 'No,' when nearly everybody else said 'Yes.' There were many requirements of social life that I had not time to attend to, because the King's business was pressing; so I did not give much time to 'calls,' and social entertainments... This separation has been in a multitude of little things, just where we would be tempted the most to yield; but the battle fought, it was liberty indeed—liberty the fullest, grandest I had ever dreamed of knowing."

The dance is a subtle representation of the devil. Not that motion accompanying music is, alone considered, necessarily evil; and not that without any manner of possibility can dancing occasionally be physically beneficial; but it is sensuous, captivating, worldly. It is contrary, in almost every aspect conceivable, to the sanctified life. The "round-dance" is voluptuous, sensual, devilish. It is unfit for civilized society. And a public dance is surrounded by seen and unseen immorality.

The common party, including the festival, is a training-school of impurity. Think of its late suppers, its froth and slang of words, its bitter envies, its silly games, with "forfeits" and "kissing," and other familiarities that "breed contempt;" and then

declare before God if it be fit for the attendance of a Christian or a Christian's child ! To worldlings the ordinary dance is not so demoralizing as a festival or party is to the heart of the church. Many a soul comes from a baptized "sociable" barren of spiritual joy, having foolishly traded it for the joy of the world ! It is right for the holy to eat, and drink, and talk together. Sometimes we do not do these things enough. But it were better to silence our social instincts, and muse solitary and alone, than thus to give our social privileges to the enemy of souls !

3. Fiction is a common element in amusements, and even in recreations. All the flowers of poetry, all the figures of speech in common use, that lend their charms to the flights of oratory, and all the parables of our Lord, are fictions in form, whether their substance be true, or whether it be false. The little child is innocently happy in playing at "house-keeping." The object-lessons of the schools are frequently but the mere shadows of truths—making them palpable. Indeed, there is much of this style of fiction in the world. It may be right, if the untrue be not called the true, but be understood as figure and form only, given to simplify and illustrate the solid truth. But where there is a system of fiction; professedly for amusement, and, at the best, but incidentally for instruction, that is

carried on by worldly men, by worldly means, with worldly surroundings, for worldly personal ends, what has the sanctified to do with it? Nothing! verily nothing, but to oppose it with all his might. And such is the theatre; only to call it worldly is but faintly to touch its real character. It is a mass of moral putridity. Almost every play is foul. And if something good is represented, it is truth standing out from a maelstrom of death. The play-house cannot be reformed.

No system of amateur plays can be tolerated by the sanctified. The Bible gives no countenance to these things. The devil gets in every time. Pride strides every stage, and brazen faces are made there! Sunday-school "pieces" are no exception to the rule. Who becomes enamored of the truth that is uttered? But who does not think and talk of "appearances," and perhaps of the paltry dollars that are "taken at the door!" These things are feeders of the theatre, and of worldliness at large.

4. The principle of strife enters into every game. The rule is, that such striving takes on sinful animus and form. If skill were worth anything, when attained and recognized, it were a redeeming feature; but this, at least, is rarely the case. Unless with mere children—and scarcely in that direction—the games of the day cannot well be regulated into sanctity, and therefore should be discouraged.

5. But the question arises : "Our children need amusement—what shall we do with them?" Do this with them, if they are not saved : get them to God. If compelled to wait a little before such a consummation, keep them obedient, and do the best you can. But salvation is the key to the situation. The children ought to be converted, and then sanctified. Thoroughly saved children are not hard to manage. They are subject to the law of spiritual enjoyment, with the parent ; and if they have an extra degree of animal spirit, this can be harnessed by giving it proper liberty and employment. In some good degree, be companions to them. Give them good books and papers, good tools, good scientific instruments, good schools, an occasional visit and excursion, and good church life, if the latter be possible ; beginning and supplementing all with the freedom, and yet sacredness, of a good home ; and then the younger members of the family will not desire the theatre, nor play the truant, but be happy and true, and fit for life, for usefulness, and for heaven.

PART III.

THE WORK OF HOLINESS.

XXIX.—THE CHURCH.

GOD'S saving power is manifested in and through his Church. The Spirit convicts the sinner of his sins, and he and The Church together say, "Come!" Thus the Bride of Christ is lifted into a sublime altitude in the work of salvation. Let us, therefore, briefly inquire concerning her constitution, as it is revealed to us in the New Testament.

1. The Church of God is one and indivisible. It is catholic, or universal. It is made up of all and singular who are saved of Christ, whether on earth or in heaven. (Eph. iii. 15.)

Into The Church we are inducted by the new birth. This is the work of the Spirit alone, and is not the result of any ceremonial or ministerial office, but of "repentance toward God, and faith toward our Lord Jesus Christ." Mark this: it is regeneration, and not entire sanctification, that constitutes membership in The Church of God; for The Church itself requires to be sanctified and

cleansed, and perfected, so as to be "a glorious Church, not having spot, or wrinkle, or any such thing." (Eph. v. 25-27; iv. 11-13.)

The Church is organized. It has a record-book, each member's name being "written in heaven." (Heb. xii. 23; Rev. xxi. 27.) It is plainly said: "Ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) It has a government, and Christ is king. (Isa. ix. 6, 7; Rev. xv. 3.) Christ is the head of the body, and all, in all. (Eph. i. 21-23.)

Heaven is the headquarters of The Church. It doubtless has many officers there, but it also has them here below. (Acts. xx. 28; 1 Cor. xii. 28-30; Eph. iv. 12.) In other words, The Church on earth is constituted, organized. It has a Book of Law, members, officers, and service. The offices are of different grades and service, and are filled by divine appointment; though it is expected that others beside those appointed will have the grace and discernment to recognize and adopt such appointments. Organization may not always be formal, but it must exist; and its greatest efficiency, at large, is under simple, appointed, and recognized outward or manifested forms. In order to prevent tyranny from backslidings, or from lack of official discernment, or otherwise, we have this direction: "Neither as being lords over God's heritage" (1 Peter v. 3); and the people are to "obey,"

but only in "the faith," and in "the word of God" (Heb. xiii. 17, 7; Acts v. 29). And, again, it is written: "Yea, all of you be subject one to another, and be ye clothed with humility." (1 Peter v. 5.)

2. The universal Church, of necessity, is territorially divided, and the divisions are called "the churches." This term is used in the New Testament about twenty-five times. These churches are always made up of those members of the general Church residing in one town or community.

There is no instance where the churches of a province, or any considerable section of country, are called "*a church*"—using the singular number. But we read of "*the churches of Asia*," etc. (1 Cor. xvi. 19; Acts xv. 41.)

The churches were not always individual congregations, as may be concluded in the case of that at Jerusalem. (Acts xv. 4.) This church was so large that there were probably several regular places of worship in the city. In proper accord with this constitutional provision of The Church, Leonard W. Bacon, in accepting a call from a congregation in Connecticut, said (substantially): "I do not come to you as the pastor of your church, but as *one of the pastors of the church in N.*"

The churches seem to have had but slight organic connection with each other on ordinary occasions, except in fellowship. But this last was so perfect

that laborers, beside the apostles, were usually received, from any one church, by the others.

3. The word church (Gr., *ekklesia*) primarily signifies, "that which is called out," an assembly, religious or otherwise. Hence, there were separate assemblies, which might have been private and not specially organized or otherwise. As one of this third type of the New Testament church, we read of "the church in the house." (See 1 Cor. xvi. 19; Col. iv. 15; Philemon 2.) We must also refer to this class such assemblies, churches, as are gloriously commended in Mal. iii. 16, 17; and of which our Lord says: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) Who shall deny us the privileges of such a church? To do so is ecclesiastical tyranny. When not convened at the same hour as the larger congregation to which we belong, to take the privilege away is robbery. The principle of common, unrestricted worship of this kind was contended for in the Reformation of Luther, and sealed with a multitude of precious lives. It is only a backsliding or backslidden body that denies the inalienable right. Here we find the divine privilege of the ordinary holiness meeting, the neighborhood prayer-meeting, and all wayside gatherings, without ecclesiastical supervision. Let the friends of holiness peacefully claim this privilege,

as occasion may require. Liberty of conscience can always be maintained, though the enemy may keep us from the enjoyment of many of our rights.

Intimately connected with the privilege of the smaller meeting, as above considered, is that of the larger or continued one. Over against the latter is the pretension of parish exclusiveness, by which members may not attend, nor ministers assist, beyond their own parish limits, without liberty from the pastor in charge. Now no minister has a right to interfere in another's work; and a pastor is the natural director of the more immediate spiritual work of his own congregation, so that no one may intrude on his appointments. But beyond all this are these meetings in unchurchly places, such as halls, streets, and the camp-meeting. This is not strictly pastoral work, and therefore is beyond pastoral authority. It is evangelistic; and evangelists "outrank" pastors, scripturally (Eph. iv. 11), and naturally also, as their work is necessarily a wider one than that of the pastors. An evangelist may not assist a pastor without an invitation, but beyond that he is free. And one may serve as a pastor, and yet be called to perform evangelistic labor.

4. The sects, or denominations, have no direct warrant in the New Testament. They have been claimed to be right because The Church itself is a separation. But though separate from all false reli-

gions, this does not argue that the body itself should be divided.

The most significant excuse for sects, that can be presented, is, that the revival of a truth naturally calls its adherents to stand by it, and those who do not receive it as naturally stand aloof. (1 Cor. xi. 19.) The short-sightedness and stubbornness of sin prevent adherence to the truth. Moreover, there is incidental advantage in an outward, organized separation of those who inwardly disagree. (Amos iii. 3.)

Denominational societies, those that are spiritual, are certainly real churches; but the sects are not themselves churches. The latter can only be called such on the principle of usage; they are simply voluntary associations. Thus we see the error of so speaking or writing of one of them as if it were The Church, and therefore it were necessarily sinful to separate from its communion.

As the sects are at present inevitable, the holiness people have an undoubted right to join some one of them, on the principle of natural selection, as a husband or wife is selected. John P. Brooks well says: "In all this matter of church-relationship among our holiness people, there is a tendency to extreme views. 'Come-outism' presents the one, and the other takes on the form of a super-ecclesiasticism. There is hardly anything to choose as between the one and the other of these. They are both of the

devil. It is perfectly safe to leave our holiness people to their own right convictions, as these are gotten from God's word, his providences, and the Holy Spirit."

PRACTICAL HINTS.

1. Be true to your denomination, and your particular church, in all things true and holy. In other things, rather reprove them. Especially, be true to God's servants, the pastors. Their office is both high and holy. Be obedient to them in their true prerogative. Be very loving and kind to them, especially as regards their reputation. Conserve real unity, and differ only when and because you must. "Love as brethren ; be pitiful, be courteous."

2. Promote holiness in your church. Do this in the use of the ordinary means of grace ; by doctrine, and prayer, and testimony. Enter every feasible churchly corner, to promote salvation. Do it on your society privilege, if permitted, whether so desired or not.

3. Value your society and denominational membership, as a privilege of fellowship and usefulness. Yet, like other valuables, hold it strictly in God. So many worship the church ! but do thou not so. Holiness has been greatly injured by slavery to the church ; but be very sure not to allow this in your heart, for it is a discomfort, and a grace-killer.

4. Be calm about your membership. Keep in God, and he will lead you. (Isa. xxx. 20, 21.) Stay where you are, unless specially called away. As a general rule, it is safe to stay there while you have an open door of testimony and usefulness. If you move, do it not too soon, nor too late. Avoid all threatening and flattery, that are intended to make you remain. Remain, whether so desired or not, till your present work is fully done. Then do not bind the living to the dead. And, afterward, avoid the prowling sectary, who desires you to join him at the expense of holiness. Go where God calls you!

5. Do not forget your Heaven-given right, outside of denominational and society opportunities, simply, as a member of The Church of Christ, to labor as you can, for God, for souls, for holiness.

6. Many of us have strong hope that there is to be a period on earth when denominations shall all pass away. Let us not impede the consummation, but hasten it. We will not live to see it; but in the meantime, remember that the spirit of genuine holiness overleaps all sectarian walls; and brings us into glorious oneness in Christ. (John xvii. 20-23.) We may or may not be so far advanced as our next-door holiness neighbor in plans for further outward union; but we may well allow him his freedom, and labor with zeal and wisdom for "the unity of the faith, and of the knowledge of the Son of God."

XXX.—PRAYER FOR THE WORK OF HOLINESS.

PRAYER is the motion of the soul toward God. It is desire, taking the form of direct petition. "Ask," says our blessed Lord, "and it shall be given you." (Matt. vii. 7.) There are untold blessings which come upon us, whether we ask for them or not; but there are other blessings, rich and innumerable, which come only when we want them, and want them enough to ask and believe for them.

The work of holiness, in all its branches, is intrinsically a Divine work. Nevertheless, God uses his children as happy instruments in carrying it forward. We are "workers together," and partners with him. Thus his work naturally becomes a matter of our solicitude, and of our most ardent prayers. (See 1 Thess. iii. 10-13.)

Prayer is the condition of success. It cannot be proved that a single soul is ever converted or sanctified wholly to God, unless somebody prays directly therefor. This is God's arrangement; and to expect success without making application to him especially for it, is a species of infidelity which he cannot overlook.

Before the recent general revival of the work of holiness, Reuben Yeakel relates that for a year his soul was drawn out intensely to God for it. No

doubt others had similar experiences in the same direction, as many certainly have in other directions.

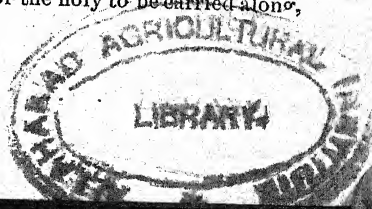
Charles G. Finney, in his "Autobiography," has depicted the marvelous spirit of prayer which accompanied his early revival efforts. Afterward, when the force of the work appeared to be far spent, he relates that while on shipboard, returning from England, he was powerfully exercised concerning it. He says: "It was a long summer day in the early part of July. I felt crushed with the burden that was on my soul. It was the spirit of prayer; that which I had often experienced in kind, but perhaps never before to such a degree, for so long a time. I besought the Lord to go on with his work, and to provide himself with such instrumentalities as were necessary. After a day of unspeakable wrestling and agony in my soul, just at night, the subject cleared up in my mind. The Spirit led me to believe that all would come out right, and that God had yet a work for me to do," etc. It was immediately after this that Mr. Finney was led to deliver his celebrated discourses on the subject of revivals. They were printed, in a condensed form, and had an immense circulation; and "were instruments," as he has told us, "in promoting revivals in England, and Scotland, and Wales, on the Continent in various places, in Canada, in Nova Scotia, and in some of the islands of the sea." This he attributed, instrumentally, to

that remarkable day of prayer on shipboard. Thus God carries forward the enterprises of his grace.

The effectiveness of prayer for the work of God does not consist in the "wrestling" or "agony" which may affect the mind during its progress. Its effectiveness lies in the faith which accompanies it. Faith, considered by itself alone, is a quiet resting in Christ and his promises; yet it must be conceded that the Lord often consummates the faith of his children by bringing them into a furnace of desire, which causes a strain upon both body and mind. There is sometimes a "wrestling" which is simply a humble but determined closing in with God and his word, and which is concluded by the repose of a full assurance of faith. (See pages 78 to 80.) We need many seasons of special and careful waiting on the Lord, so as to get his mind concerning us and his work. In this way, and this way only, we shall be able to work with him effectively.

Of the need of prayer, one has well declared: "I am waking up a little to the fact—1. That Pentecost and three thousand souls in a day were in answer to entire consecration, and a ten-days prayer meeting. 2. That I, and you, and the whole Christian world have not prayed half enough. And, 3. That all Christendom is in decay from want of prayer in the Holy Ghost."

It is not impossible for the holy to be carried along,



step by step and with lessening prayer, in the channel of doing, until its current becomes almost resistless. Divine comfort and direction are practically lost, and the soul is held to its course by its own opinions, excitements, and surroundings. We see, therefore, that to secure proper time and more time for prayer, the intention in this direction must be strongly fixed, the purpose watchfully guarded, and the will faithfully exercised. Thus the spirit of love and devotion retain and increase their hold, faith is duly exercised, God is constantly glorified, and the happiest results, personal and far-reaching, follow. And thus may it be with us all!

XXXI.—BENEFICENCE.

BENEFICENCE is holiness in motion. Men are generous without any salvation, but can be beneficent only as a result of salvation. Full salvation fits the heart for full beneficence.

Albeit, it does not give full light on either the privilege or art of holy giving. On these points we have many things to hinder us, and many to learn. It is as necessary to preach about them as about prayer and faith. We want to give lovingly, wisely, seasonably, sufficiently, and in every way well.

1. Beneficence is a going out of ourselves, and beyond ourselves, for others. It is the transfer of a valuable, for a valuable purpose, to a valuable object. It is an action born of the Spirit, pleasing to the Spirit, and rewarded of and by the Spirit. As God gave his most valuable treasure for men, so holiness is the singing of a heart made ready to empty itself over the necessities of others. As the Lord Jesus, by a sublime act of beneficence, gave his life for us, so the last ramification of the beneficence of the holy is in a similar line of sacrifice. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John iii. 16.) Are we all ready for this? The wholly sanctified ought to be. They are, in substance, in principle.

2. So great a sacrifice as life may not, every day, be called for; but the same principle is demonstrated, for common use, in the verse succeeding the one just quoted, as follows: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Underneath this law we find those offerings that made "all things common," during the post-pentecost tarrying at Jerusalem. The agrarianism of that occasion was one that grew out of the occasion itself, and must have the comment of Paul, in writing

to Timothy, in which he does not suggest communistic title to property, but says: "Charge them (that are rich in this world, .. that they do good, that they be rich in good works, ready to distribute." (1 Tim. vi. 17, 18.) The needy cannot demand assistance as a legal right; but those who are able are to help such as a beneficence—freely, fully.

3. The Scripture carries the law of beneficence far out beyond "the brethren." "As we have therefore opportunity, let us do good unto all men." (Gal. vi. 10.) John Howard says: "Superfluities should be given up for the convenience of others; our conveniences should give place to the necessities of others; and our necessities should give way, in some degree, to the extremities of the poor."

4. The subject of riches cannot be discussed here. God hates the mere love of money, and sternly accounts it an idolatry. It is cursing the world. It is cursing the church. It is cursing many who are numbered as holiness people. Holiness makes giving a favor to the giver—a "grace." (2 Cor. viii. 7.)

5. Many are sinfully laying up too much for a "rainy day." We should give our children education, and perhaps some capital, but not riches. Our estates, at death, should not go into the hands of the unholy, but be given directly to the Lord.

6. The spirit of display is an occult spirit, and so is all "lust of the flesh." The holy ones need to be

guarded about dress, fine equipages, fine houses and furniture, pictures, needless nick-knacks, foolish books, expensive tables and feasting, and many other things—things that do harm directly, and are robbers of God's money.

7. There is enough for the Lord's cause, do we all but do our part, and have faith in God. (Study Isa. lx. 4-17.)

8. But how much shall we give to the cause of God and humanity? Beside our lives, our all, in cases of emergency, there is a Bible rule for ordinary beneficence. Concerning collections for the poor saints, Paul says: "Upon the first day of the week let EVERY ONE OF YOU lay by him in store, AS GOD HATH PROSPERED HIM." (1 Cor. xvi. 2.) Under the old law the Jews gave one tithe of their increase to religion, and perhaps another to the poor. In general, we can do no less and keep up with our prosperity. The greater the prosperity, all things considered, the greater the per centum ought to be. Indeed, many are so situated that their whole net income should be set apart to beneficence. In giving by rule, we only need to caution ourselves against a "legal" spirit.

9. "He that giveth, let him do it with simplicity." (Rom. xii. 8.) Not with double or corrupt motives; not necessarily in a clandestine manner, (2 Cor. viii. 19;) and yet, void of display. (Matt. vi.)

10. Many objects properly demand the beneficence of the pure. Indeed, we have no right to circumscribe our gifts, so as to cramp the heart, and beget selfishness; yet some specific work may be so laid on our hearts as to claim very great attention. The holiness people ought carefully to give to the beneficent work of their several churches, discriminating among the various plans offered so as not to give for unholy objects. We ought to support the preaching of God's word, but cannot rightly be expected to give so much for that which is diluted as for that which is pure. Holy money ought not to be given to pull down holiness. The professors of holiness should give very liberally to support the holiness movement. It is specially confided to our care. Others will do little for it; therefore, very properly, we are called to do more. There is wonderful room for the use of money in holiness enterprises; and God wonderfully blesses, and will bless, the givers and the gifts. Are we doing our individual part in the matter? Some are not.

FESTIVALS AND FAIRS.

There are many ways of alluring people to give. Double motives are presented; and one if not both of them is likely to be impure. And what renders the matter very serious is, the unmistakable fact of church complicity in this species of unholiness.

It is a curse to their efforts, and a snare to themselves and to the world:

Of this kind the festival is specially prominent. It is simply an entertainment for the ostensible good of a good object, but presented from a lower stand-point than the good of that object. There is no holy giving about it. It is a very poor attempt at sanctifying gluttony, and frolic! The money received from it is as much out of place in the treasury of the Lord as would have been the thirty pieces of silver that Judas dashed down at the feet of the murderers of Jesus!

Church fairs are declared by some to be entirely proper in themselves; but "the difficulty," they say, "has been in their management." But if the whole statement were true, it is a sufficient condemnation of them, for their "management" is sadly out of fix, and is not likely to be reformed until the arrival of a millennial theatre!

But church fairs are not right in themselves. The church of God is not a trader—is not a merchant. Providentially, it may have property to dispose of—that is all; but a fair assumes the manufacture, purchase, or at least collection, of goods, for the express purpose of selling them, and then of selling them for the express purpose of profit, gain. Neither of these is constitutional in the church. There is no command, principle, or example, in all

the Great Book of Jehovah, that makes his church a trader, or permits it to pay its way by a bazar. It is appointed to a mightier work, and to a mightier work only, than dabbling in tapes and pin-cushions! Its divine commission is to worship, communion, and the saving of souls. It has a psalm to sing, whose volume reaches the Throne; but it has no groceries to sell! The method of supporting the work of God is by gifts, by offerings, expressly for this purpose.

XXXII.—HOLINESS LABORERS.

THE office of the pastor is a noble and a holy one. It is every way calculated for the promotion of the special holiness work. It is, therefore, clearly within the shepherd's province to hold special holiness meetings. He can do this alone, or call in evangelists to aid him. He should certainly see that regular meetings are held; or, in some way, it is his imperative duty to pay lasting attention to "the perfecting of the saints." (Eph. iv. 11, 12.)

In modern times, some seem to have read the Scriptures so carelessly as not to know that God either has, or designs to have, evangelists. Yet

they are among us, and the Lord is gloriously using them in the conversion and sanctification of souls. Under a natural law of change, they can accomplish in the churches the good that the pastor cannot; and in carrying the gospel without, they are necessary. In fact, many cease to act as pastors—and yet hardly know it—when they labor for the raising up of new societies. But let our holiness evangelists remember their grave responsibilities! Do consider, dear ones, that you are after souls. Not after money—though money you should have; not after admiration—though sometimes this will come; not after anything, except in a most incidental way, but the glory of God, as manifested in the saving of souls. So be prepared, that you may not blacken the work of salvation, but brighten and hasten it wherever you go!

Some have not only seemed to forget that there is a scriptural warrant for evangelists in general, but are especially oblivious to the propriety of having women serve in that capacity. But Philip the evangelist had four daughters, "which did prophesy." (Acts xxi. 9.) The "silence" enjoined on the Christian women in the apostle Paul's day (1 Tim. iii.) was not a restriction upon the prophetic, or speaking, or teaching, office. (See Joel ii. 28, 29; Acts ii. 17, 18; 1 Cor. xi. 5.) God calls women to public services as truly, as specifically, as he does

men. To-day is a pentecostal day, and the true pentecostal women are prophesying women; and when the pentecostal glory strikes them, lo! they become Mercuries in the deep things of the kingdom. Who shall padlock the lips of these anointed ones? As they take from their ears the emblems of heathen barbarity, let no man close those lips with heathen silence! The most of us have seen them—the Marys and Priscillas of holiness—bearing torches lit in some “upper room,” and themselves bathed in the glowing fire of God, exercising their ministry with the marvelous eloquence of the Holy Ghost! Hardened men melt under the power of divine truth thus spoken, and saints rejoice with joy unspeakable and full of glory.

Some are very much exercised because laymen—men and women—conduct meetings, and explain the Scriptures, thus taking the place of ordained men. They are disposed to say with one of old: “My Lord Moses, forbid them!” (Num. xi. 24-30.) But as Moses did not forbid Eldad and Medad, let none of the “elders” and rulers of to-day be found envying for their own dignity’s sake! We see no reason why laymen, men and women, do not have “gifts, graces, and usefulness,” in the line of the general management of holiness meetings, be they long or short, and under shingles or the leafy roofs of the forests. God blesses the meetings so led;

and, surely, he knows! There always will be room enough for the sanctified regular ministry.

As to the qualifications of holiness laborers, much might profitably be said. But there are a few of the many things that must be said. Remember, however, that in some things the Lord does not seem to be so particular as we are!

1. The experience of holiness is necessary.
2. The laborer should have good sense, a fair understanding of men, of the Scriptures, of doctrine. "Not a novice," is no mean rule. (1 Tim. iii. 6.)
3. Apt to teach.
4. Of good report.
5. Careful in outward life. The Jacksonville Convention well says: "Free from a rash and contentious spirit, unnecessarily provoking wrangling and violent opposition; avoiding lightness and foolish talking, or jesting; using sound speech that cannot be condemned." But William R. Mathews also aptly says: "Deal gently with those who occasionally make a wild shot; as the best of marksmen will make a shot of this kind."
6. Full of faith and persistency.
7. Called of God. The call of the Spirit to public labor is both specific and clear. It may well be discriminated from heat of imagination, where the heart is pure, and mind unprejudiced. But there is also a providential call to temporary service, among

those who have the life-call from the Holy Spirit and those who do not. In this way all the sanctified are called to specific labors.

There is a divine order in going out in companies, smaller or greater. In this way there is a union of different natural qualities, and one of faith; and also a golden opportunity for those not well experienced in the great work.

XXXIII.—*HOLINESS MEETINGS.*

AH, holiness meetings! So much loved by the sanctified—so much hated by the prejudiced and half-hearted! But God loves and blesses them abundantly; amen!

Let there be a multitude of them, small and great, and everywhere. Both the churches and the world are in need of them. The holiness people need them frequently, to stir up their graces, and beckon them on. Besides the weekly meeting, the special one is of great importance, as having attractions to the unsanctified and unconverted, and in giving time for the deepening of impressions and for successful labor. A two-days meeting is often exactly the thing needed. But it must be apparent to the

keen and extensive observer that longer meetings are very necessary. Meetings often stop just as the people get thoroughly interested and aroused, and the soul-harvest is just begun. In fact, the time for closing special meetings may well be left unfixed or provisional, so far as convenient, that the Lord may find nothing in the way of any extension that he sees to be best.

The camp-meeting is an inspiration from the Almighty. On this battle-field the "Captain of the host of the Lord" has marshaled many a Gideon-band, and given them unction, and power, and success, and songs of holy triumph. Let these continue, until final death is swallowed up in final victory; and the holy ones, saved through the battle without a wound, shall "find a home in glory."

The secularities of holiness meetings need careful attention. It is well to understand that the proper expenses of invited laborers includes considerably more than their mere traveling expenses. Also, that the responsibility and faith for such expenses do not belong to the laborers, but to those engaging them. Do not, in an invitation, say: "We desire you to come, if you will take the risk of getting the money to pay your expenses." That risk does not properly belong to the party invited.

As to holiness camp-meeting secularities, it is so necessary that they be run on a soul-saving, and

not on a money-catching basis! Sometimes camp-meetings, labeled "holiness," appear to be center-hills, with salvation-lamps, but surrounded with deep, dark valleys of devil-craft! The latter carry off the greater victories. A real holiness camp-meeting should be kept clear of the pea-nut, lemonade and candy nuisance, the tobacco nuisance, and the Sunday paper and Sunday-selling nuisance! "Let worldly minds the world pursue"—while we are engaged in a better calling. Although opinions differ concerning the propriety of a camp-meeting gate-fee, it is easily to be seen that there is a tinge of gospel-selling about it. God blesses the open gate. There is a way of faith and gifts—of hearty self-denial—which settles the problem, and at the same time conduces to soul-health.

A holiness meeting is a meeting held for the particular purpose of getting sinners converted and believers sanctified, and building up and establishing the work of holiness. It is conducted from the stand-point of two works of grace. It is in no wise a Zinzendorffian school of effort.

Some say: "All our meetings are holiness meetings." This is misleading, and untrue. The term, "holiness meeting," has acquired a place and a technical meaning, from which its opposers cannot wrench it. A meeting may be spiritual, and not be what is properly called a holiness meeting. But all

meetings of Christians—even business meetings—ought to be left open for immediate soul-saving results, should a seeker be developed.

Meetings for different classes of persons are sometimes advisable. Children's meetings are often of very great advantage, and ought to be carefully provided for. But all classes of persons should be leveled and made free, in the ordinary holiness meeting.

THE TEACHING, THE PREACHING.

The character of the teaching of a genuine holiness meeting is, admittedly, peculiar. Very much of it is directly on the doctrine, experience, and privileges of holiness. This is right, according to the word of God and experience. Sinners are specially addressed, under special leadings, with effect; but in mixed congregations it is found that the presentation of the theme of holiness creates a spiritual atmosphere that carries conviction to the believer, and the unconverted, alike. The divine commission is "to every creature" yet unsaved (Mark xvi. 15), and especially to the church, for its perfection (Eph. iv. 12). But to cry out so persistently as many do, "Preach to sinners!" is a mistake, because the church sanctified is the great means of reaching sinners. Lift up the church and it will lift up the world. The work of conversion and en-



tire sanctification must progress together. Such has been the case—such it will be.

Paul says: "Preach the Word." Preach both the law and the gospel; both righteousness and mercy; both inner states and outer results; and eternal judgments, both hell and heaven. Specific teaching on specific sins is urgently required; for many wrong practices hamper even the pure, until illuminated by specific teaching. A great danger to the holiness work lies in honied doctrine without a knife for every kind of sin. Do not raise the senseless cry of "Side-issues!" No sin makes a side-issue; but every conceivable sin raises a fundamental issue with holiness. If preaching a little on tobacco, or dress, or Masonry, hurts you, then thank God for the hurt, and give up your sin!

Many teachers have some pet, shining points that they are always presenting. These are spent arrows, and a little bruised! Be pleased to get a few new ones, by prayer and study. The Quiver is full of them.

The ordinary revivalist depends very much for effect on a movement of the sympathies. This is a potent cause of the shallow and short-lived character of the work that is accomplished. A writer, who was acquainted with the labor of Charles G. Finney in his palmy days, says: "No effort was ever made to make the contagion of human sympa-

thy available. It was, on the contrary, always most carefully guarded against." A point needfully taken. Send home the solid shot of truth, with the power of the Holy Ghost. That will do!

Some holiness teachers teach a meeting to death! We must strike, as well as talk. Holy power, and "the girdings of the sanctuary," are more important than mere holy doctrine.

THE IMMEDIATE CONDUCT OF MEETINGS.

1. Every meeting should be held strictly in the hands of the Holy Ghost. This is the particular business of the leader; and it requires strict attention, spiritual discernment, and, sometimes, great fearlessness and firmness. The Spirit knows how to lead. We do not. And his order is beautiful, however irregular some may think it! Legions of meetings are killed by programme, and require a chopping-knife to cut them into fragments! A love-feast, a prayer-meeting, a sermon, ought each to be open for an altar-service, as the Spirit indicates! A song may come in the middle of a sermon or the middle of a prayer!

2. A great point is gained if we are willing that the success of a meeting should be real and not apparent. We must let our special faith run in God's channels. If he gives us a burden of soul in any given direction, then success is in that direction.

Of one case a writer says: "It looked just like no faith at all; and yet, it is the simplest form of faith a soul is capable of exercising. How we rested when we reached bottom; results were all in God's hands." Here the strain of human effort is swallowed up in intensity of devotion to the divine will. Many times there is a desire to have souls saved, that is pressed in ahead of strict devotion to the glory of God. Even holiness people have been beguiled in this way. But it will never do! Jesus first, and, absolutely, everything human in the train must follow! Then, if ever, God will lift up us and the meeting together, and save souls.

3. "The altar," or something like it, is often as requisite as teaching and exhortation. It is a place for the holy to get new power from On High, and to be melted into oneness of specific faith. It is a place for seekers of salvation. But these do not require a great jargon of words, to their confusion. Search closely to find where they are, direct and encourage them, pray with them, and then, perhaps, for a time, leave them to their own meditations. Seize the opportune moment to help them through.

4. More attention ought to be paid to congregated silent worship, as surprising results sometimes follow it. It is like setting a dam or raising steam, without expenditure, until there is sufficient power accumulated for mighty results.

5. A few thoughts concerning music. Instrumental music in public worship was an arrangement of pre-pentecostal times. It was used in the Jewish temple service, in festivities, and on state occasions. There is no mention of it by our Lord. Paul says: "I will sing with the Spirit, and I will sing with the understanding also." (1 Cor. xiv. 15.) The word translated "sing," in this text, means either "to touch or to play on a stringed instrument," or simply "to celebrate with hymns, to move, to shake." (Pickering's Gr. Lex. See also Young's Conc.) It will be observed that, from the words of the apostle, nothing certain either way can be gathered as to early Christian practice concerning instrumental music in the church.

As a matter of experience, it is possible for the sound of an instrument to be filled with the Holy Ghost; but such is rarely the case. In fact, the tendency in professedly public worship is decidedly against it, and in favor of musical art and worldly pride. The saints of God, when filled with the Spirit require no bewitching strings nor high-sounding pipes to aid their worship. At a genuine holiness meeting, an instrument seems to be sadly out of place; and at an altar-service, the sound of a piano or organ is far from serviceable in getting souls to God.

Singing is vastly helpful and important, when suggested by the Spirit, and conducted in the Spirit

It is a special aid to unity and to faith. But not infrequently persons "start pieces" who do not know the mind of the Spirit; and there is a tendency, even among those who are truly spiritual, to sing because singing is pleasant to the ears, soothing to the nerves, and exhilarating to the joyous sensibilities of the soul. This tendency is to be noticed especially near the close of a meeting, when time for invitation, altar-service, or prayer is most of all required. A single stanza, at such seasons, may be helpful, when a whole hymn is simply disastrous. It is better to get souls through to God, than to sing for the love of singing.

6. Many object to what are called "tests," which are so often employed. But these are frequently necessary as separators, and are of considerable assistance to the convicted and the seeker in getting to God. They are sometimes used carelessly, and perhaps even flippantly; but there is no such general abuse of them as to prevent their use by spiritual and judicious leaders.

The lifting up of the hands in token of assent or submission, and in worship, was a common thing under the old dispensation. (See Exod. xvii. 10-12; Neh. viii. 6; Psa. cxli. 2; Isa. i. 15.) The same was true in the early days of the new dispensation, as we may gather from the direction of Paul: "I will therefore that men pray everywhere, lifting up holy

hands, without wrath and doubting." (1 Tim. ii. 8.) No wonder, then, that the Spirit-directed people of God sometimes find themselves "lifting up holy hands."

XXXIV.—THE AGENCY OF THE HOLY SPIRIT.

1. The agency of the Holy Spirit in saving and sanctifying souls is altogether personal. He is not an influence, but a divine person. Nor is his agency mediate, but altogether immediate. It is true that he employs many agents, human and material, but not as men use them. He is himself so present in his agencies, that whatever else may reach souls, he does so as the prime agent. He, and he only, touches the sinner into conviction of his guilt, and the believer into conviction of inbred sin. He, and he only, opens the human heart, and drags out its rebellion and corruption, so that they are seen and felt. He, and he only, takes away guilt, and imparts eternal life; and he, and he only, cleanses away original depravity, and implants himself within as the believer's Comforter, or Advocate. (John xvi. 7-11.)

Want of attention to these facts has wrought confusion and caused defeat in many a hard-fought battle for souls. It has lifted "means" from their sub-

ordinate position to be the head. Unless, therefore, we can secure, by faith, the operation of the Holy Spirit in our plans and exercises, we are nothing, and worse than nothing; for, to work without him is, practically, to work against him, and produces coldness and hardness where we would fain bring warmth and salvation.

2. The operation of the Holy Spirit has never reached its height and depth. Even Pentecost was but a beginning. From age to age and from time to time there have been great things done; and yet, no such general work as the Gospel contemplates.

The biography of John Smith (1812-31), the very successful English Wesleyan revivalist, and preacher of sanctification, says: "He believed that revivals were the results of the Holy Spirit's operation; and that faith and prayer would certainly secure that operation at all times, and to an unlimited extent." We may think these words to be extreme; and no doubt there are a few conditions of time and place in the mind of God; but remember that the promise of the Holy Spirit is very remarkable—"a promise repeated in various forms of expression no less than five times in Gospel history. (See Matt. xxi. 22; John xiv. 13; xv. 16; xvi. 23; and especially Mark ix. 23, 24, which compare with Isa. lxxv. 24, and 1 John v. 14-15.") It were well for us to ponder deeply this subject. We shall find that we have not so claimed the plan

word of God, as to secure a tenth part of the infinite blessings of the Spirit that it contains. Mr. Smith himself, when near the close of his career, said: "I am a minister of the Spirit. Soul-saving is my business. God has given me a heart for it. I will go on in his name, believing for results."

3. In presenting the truths of God and his holiness for the acceptance of mankind, there is lasting danger of too much explanation, too much chaff, and too little attention to the movings of the Holy Spirit. It must be remembered that preaching is but proclamation; this is its essence. Reasoning, teaching, are not integral to it, and are never anything more than incidental. We sometimes explain the truth, but this is so that the mind may grasp it, and give the Spirit an opportunity, and nothing more. The early prophets simply gave the message of God—they gave it "as they were moved by the Holy Ghost;" and the Gospel prophet is to do precisely the same. (See Ezek. iii. 17; 2 Peter i. 21; 1 Peter 1. 12.) Hence we read of "the foolishness of preaching," because, from a worldly view, it is utterly incompetent to produce the necessary Gospel results.

Men and women have given to them an inspiration of the Holy Spirit for the immediate delivery of Gospel truth. Inspiration is simply knowledge by contact; that is, real knowledge, or not by evidence, but by experience. The Spirit comes into immedi-

ate contact with the heart and mind of the preacher. Then, when he speaks, it is "in the Spirit," and the word is quickened into living substance. It is now real and palpable. The outward agency is very human, but the touch and power are very divine. Thus, it is not the mere truth of God which takes hold of men; it is God himself. God declares himself through his truth. Christ is immediately and personally revealed by the personal Holy Ghost.

4. It is curious what conflicting views are held concerning "noise." Some appear to think that a meeting is almost a failure, unless it be a noisy one. Some seem to think that they can hardly be blessed satisfactorily, unless they can shout. And it is not unknown that occasionally one shouts, and makes other demonstrations, with very little of the Spirit in it all. On the other hand, some are as emphatic that good meetings must be very quiet. But all these views are very pernicious. The Holy Spirit often makes use of a loud voice to send home "shocks from the battery" eternal—let no one dispute this. And he often speaks in a lighter tone—let no one dispute this. Let us neither discard noise nor quietness, for both, in proper place, are very effective. A considerable volume of voice in preaching and public prayer is generally an advantage, because the words spoken are the better understood; but "bawling," and all confused sounds, are harmful. (See pages 95-99.)

5. In this connection, the following paragraphs will be found to be peculiarly instructive. They appeared a few years ago in the FREE METHODIST, and were written by a Brother Trerise, who evidently was taught of God. He says:

"The first lesson which God teaches those whose hearts are pure—if they hold on to God—is generally the difference between carnal self and pure human self, and also to show them how to lay out the latter always in God's order. I do not mean especially the material body, by the term, pure human self, but rather the powers of the mind, which are dull, so that it fails to see God's best and 'more excellent way;' and, as a consequence, goes in its own way, though the heart follows God as freely as the mind directs.

"The first point to be fully gained is, to feel all through the soul that God alone can do anything—to be really penetrated with it. Then to see that noise has no power without God. Before God does anything mighty for souls, or for the work, he always exposes human weakness. He will show it to you and to others. And if you know how to be quiet, and not fly to your lungs, or to human tactics, during the exposure of your poor little self, then God has a chance to come in his own way, and in his power. In such a case, there will be no doubt as to the source from whence the power comes.

"There are times when it takes more of God to keep still, amid the jeers of devils and the nothingness of humanity, then it does to take hold, and make a stir. It is illustrated thus: You are in a meeting of great importance, where you desire to see the work go forward with glory, and great victory. Many souls at the altar are seekers. Now, what shall you do? You don't feel much of God; you feel shut up; still, you are clear in your soul. If you want to help the devil a little, then pray in that shut-up state on a high key. There is but little prayer, if any, in that noise. In your ignorance, you are trying to wake up an interest; and of course your motions and noise set forth quite a little of yourself. God cannot signally bless such efforts. He may bless your soul enough to keep you from despair, and from the devil. But that closing up of the soul, that helping us to talk in a natural tone of voice with God, and [then] that leading out, when the lungs are used naturally, to the utmost of their power, are all the voice of God telling us how to go. Let his voice be disobeyed at either point, though it be through ignorance only, yet the glory must be held back, as a result. The soul will not, of course, be guilty.

"God wants soldiers on whom he can depend every time; not only to run when sent, but to lie down and be almost out of sight, just when he may desire, and as long as he may desire—souls who know how to

keep still. If you will be one of them, you must not fear a lack of interest or of noise. When God sees that you know his voice, and are willing to obey, he will [as he sees best] give you the voice of a trumpet, which will astonish men, and confuse devils. But then, that is none of your business. The work is God's, the power is his; your business is to do his will, if it be to lie out of sight for a lifetime. Let God alone in his work; let him direct; let him do all the lifting, and let him do it through you or not, just as he pleases. Oh, to be a worm!

"I am not laboring to make you still. But just be natural; stay in yourself, till the Holy Ghost leads you out. You will find by examination that if you cannot touch God in a natural tone, you go farther from him in a high key. To raise the voice high in our own strength is straining and confusing to the mind; but in the Holy Ghost it is free, clear, and glorious. The more zealous you feel for God's cause and the more important the issues at stake, the more you should strive to shun strained efforts; that is, efforts to which you are not led of God. Let the devil tell you, if he will, you must stir, and that there is no interest in the meeting; if you only keep in God's order, you are doing your utmost. And God himself will thunder from his dwelling-place. God will get more than a 'high' time—you will get a 'deep' time."

XXXV.—HOLY FIRE.

The Holy fire of God! Have you fire? or are you fireless?

Salvation is not a mere negative, but a divine fire in the soul.

It is a fire that consumes sin; that burns into the judgement, and rectifies it according to the principles of righteousness that: blazes brightly with goodness and comfort to the saints who have it, and puts the infinite glory upon them, and sends them out to the world with the holy instinct of God against transgression and sin; that glows with zeal for God and his matchless love for men who are lost. Amen!

Stir up the embers, beloveds; open the furnace-draught of your hearts wide. Dig out the dead works and ashes of the past. Put on fuel—heap it on—even the truth of the Almighty. Get the wind of the Spirit on the pile. Have a conflagration. Let your souls be full of it.

Some of you have doubtless grown drowsy-like, and quiet; if not, then both you and the Lord are glad of it. Or you may be fast asleep—or even dead. Then “awake to righteousness, and sin not.”

When your bones begin to crackle, like honest Jeremiah's, with the heritage of holy fire—the word

of God made alive within you—you will be glad to do something. You will want to hurry up about it. You will get rid of your old stock of selfish “can’ts”—more justly named “won’ts”—and get to work to

“Rescue the perishing,
Care for the dying.”

You will set your heads, your pens, your tongues, and your feet to work, to scatter the fire of God.

This fire will fill your heart to overflowing. It will penetrate your business and your pocket-book, and envelope them with a solid flame, until they melt for God, and flow outward to get sin-cursed humanity to the Cross, and to the Blood. There is nothing like it to burn up the old rottenness of covetousness, and wheel all available forces and resources into the will of God. Laziness will be gone; hesitancy will be gone; fear will be gone; for holy fire burns up the perishable, while it purifies, refines, brightens, intensifies, and electrifies the imperishable and the eternal.

We want fire. We must have fire. We will have fire. It is ours by immutable promise. Fire from Heaven, to read the Bible, and hear, and study. Fire to pray and sing. Fire to preach, exhort, and testify. Fire to heat us up, and to keep us from freezing into a solid mass of damnation. Fire, sometimes, to comfort the saints; and at others to cut, and sear, and flay, and drive sin before us; and possibly the hordes

of sinners, that forever flank and oppose the army of the Lord. We are going to have a fire that is too scorching to let the sinner sleep; too hot and lava-like to leave undisturbed the limping lukewarm, the miserable backslider, and the sleek-faced hypocrite. We are going to have a fire that will shake the deceptiveness of Zion, melt away the sands on which three-fourths of the professed church is built, and cause pains and cries among those who are on their way downward to that other fire, the tormenting flames of which are eternal! "For our God is a consuming fire."

Who is a candidate in dead earnest for this holy fire of God—who? Let him close in with God, and get it. "He" [Jesus] "shall baptize you with the Holy Ghost, and with Fire"—"not many days hence!"

XXXVI.—THE AUTHOR'S EXPERIENCE.

I was converted to God in March, 1858, at Potsdam, N. Y., where I then resided, and was engaged in conducting a political newspaper. I had not been to church for about a year previously, except to a funeral. My wife was converted a few days before myself, and did her duty in promoting my salvation. There was a revival then in progress in the Method-

1st church, and I was induced to attend the house of God on a Sabbath evening. I do not remember a word that the minister or the exhorter said that evening; but I distinctly remember some of the leading thoughts of my own mind. I saw myself lost forever, and that very soon, if I did not change my course, and go to God. I saw many things to prevent me; one of which was my relation to political affairs. I reasoned my case very deliberately and very earnestly until the preaching was over, the invitation was over, and the people, gathered at the altar, were at prayer. Then, having made up my mind to serve God at all cost, I got up from my seat, walked up the aisle, and kneeled down at the end of one of the pew doors nearest to the altar. I was soon invited to kneel at the altar, and did so. I did not appear to receive much benefit that night, but continued several nights to go forward. The next Sabbath afternoon there was a meeting for prayer, and I was enabled to lay hold on Christ. After laboring some time, I was told to say, "Glory to God." This seemed quite unnatural; but at last I did so. I was told to say it again, and did so. And very soon, I said these words repeatedly, because the Spirit so helped me that I could not help it. Nevertheless, immediately afterwards, I could not say that I was saved; and some of the brethren present contended over the matter in my presence. Monday night I did not go

to meeting; but on retiring, a quiet sense of salvation came over me. I said: "I think the Lord did something good for me yesterday." I then got up, kneeled down by the bed, and thanked the Lord for it; and was very much comforted and strengthened.

After this, I went forward with zeal every day, and grew in grace. Holiness was preached occasionally, but I did not understand it very well. I soon had intimation that I might have to preach; but such thoughts were effectually removed for a season, by considering my unfitness, and that I had been so long engaged in other business—somewhat like David, a "man of blood." Soon after this I began to have trouble with my heart; it was sometimes disturbed, and did not always behave so righteously as I desired. I was much grieved about it. I went to an old class-leader, and he told me that I needed the "blessing of perfect love." Surely, that was it. I kept on zealously, and kept yielding to God; and at a certain prayer-meeting I was most signally blessed. Immediately after, I said: "Now the pool is troubled, I will step in, and be made perfectly whole." The minister instantly replied: "This is it." I then said: "I think it is—yes, this is it!" and immediately the Holy Ghost fell on me again, as he had a few moments before. The next morning, in silent prayer, I undertook to thank the Lord "for everything." But here Satan caught up my uninstructed soul, and un-

belief came in. I was sadly vanquished, but not totally destroyed.

Soon after this I began seeking for entire sanctification again, but did not make much progress, although quite clear in justification. In August, I went to Vermont, and among friends there had some fruit in "hand-plucked" soul-saving. Before going, I had told the Lord that if he would bring me home in safety, I would attend to the matter of holiness. He took me at my word; and while gone, I thought and heard but little about it. But I also, before going, began to have new feelings on the subject of preaching, and while absent thought much on it. I came to the point where, instead of rebellion, as has been the disaster of not a few, I had to ask the Lord to let me preach—it seemed so desirable, such a work of love. One afternoon, while resting in the "spare-room" of my foster-father's house, in Waterbury Center, Vt., the Lord came sensibly to me, and told me to preach his Gospel. The accompanying blessing was quiet and comforting, about the same as on that Monday night, when I first had the full assurance that I was a child of God. I told my friends about my call; when one of them said: Tarry ye at Jerusalem, until ye be endued with power from on high." Sensible advice. Nor did I attempt to preach until I had received the distinctive blessing of full salvation, and of the Holy Ghost.

Earlier than this, although in poor health, I had a great desire to live. I heard nothing of faith-healing; but I began to ask the Lord for Hezekiah's "fifteen years." (See Isa. xxxviii. 5.) He gave me the assurance that I should have them—always providing that I did not backslide. I said little in private and nothing in public about it; but the assurance was so complete, that sometimes when, in preaching funeral sermons or otherwise, I would speak of the uncertainty of life, the words "stuck in my throat;" for my life was divinely assured. At the time of writing this, it is about twice fifteen years since that remarkable communication was received by my humble soul from God—and "I still live." To him be abundant glory!

On returning home from Vermont, I began to seek the blessing of holiness. One Sabbath evening in class-meeting, I was powerfully exercised; but neither the leader nor a local preacher who was present knew how to help me into the fountain. They were probably only on its margin themselves. I went home, and to bed, but could not rest. I arose, and, went to the house of a friend for help, but got none. Then I went home, somewhat discouraged. Shortly after this—the first week in September, 1858—I went to the district camp meeting, on purpose to get the blessing of a clean heart. Business at home pressed, and I could stay but briefly. I heard the afternoon

sermon after I arrived on the ground, and then went outside of the camp alone. I found a place where two fallen trees made an "X," and between them kneeled down. Then I soon told the Lord that I would stay all night, if necessary, but "the blessing" I must have. He then, by the Holy Spirit, began to question me on various points of surrender and obedience. I tarried at each point, until I was able, from a full will and heart, to answer as the Lord would have me to it. When the questioning ceased—I hardly know how it all occurred, for I have now no recollection of a specific, appropriating faith—all at once the Holy Ghost fell on me—as Peter said of the house of Cornelius—"as on us," or them, "at the beginning." Praise God forever!

Through both smooth waters and conflicts the Lord has kept me, usually in the blessed light of holiness, so that I can say with Paul: "And having obtained help of God, I continue until this day"—Feb. 2, 1888. Amen, and amen!

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